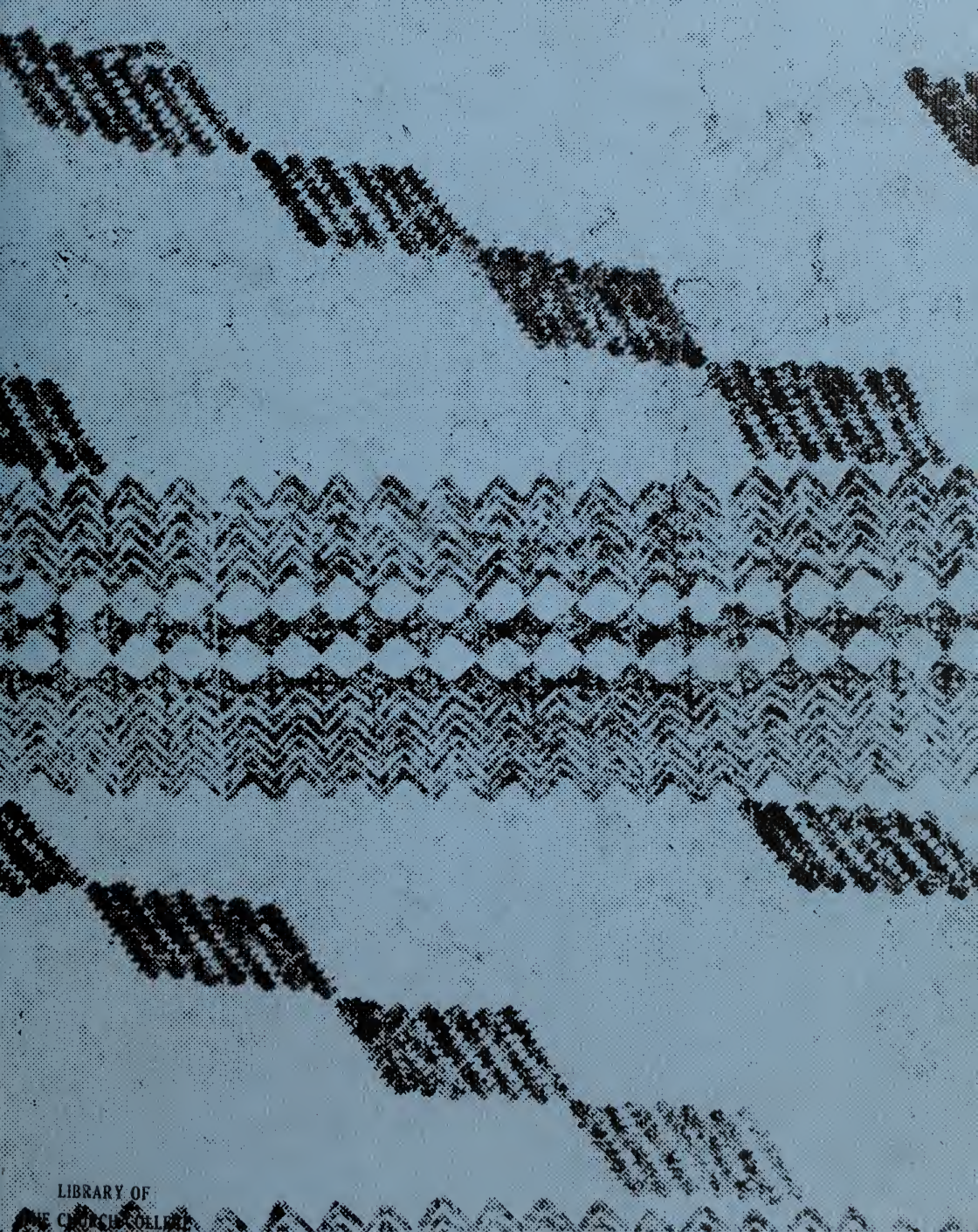

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CLINTON KANAHELE & SAM KAHIKULANI PO
KAHULUI, MAUI AUGUST 14,1970

Interloper ( )

CK: E Brother Po, e hoike mai oe ia'u kou wahi i hanau iaai.

CK: Brother Po, tell me where you were born.

SP: Hanau ia au i Keke'e o Ulupalakua.

SP: I was born at Keke'e at Ulupalakua.

CK: Owai na makua?

CK: Who were your parents?

SP: Kou mau makua, Kioloke o ko'u mokuahine, a Keahanui, ko'u mokuakane,

SP: My parents, Kioloke was my mother, and Keahanui, my father,

(Keahanui) Keahanui.

(Keahanui) Keahanui.

CK: Maleila oe i hanau iaai, i Hamakuapoko, malama ia oe maleila a nui aku,

CK: There you were born in Hamakuapoko; you were reared there till you were bigger,

(Ulupalakua) Ulupalakua.

(Ulupalakua) at Ulupalakua.

SP: Keke'e o Keke'eia. Hanau ia au i Keke'e o Keke'eia, o Ulupalakua.

SP: At Keke'e of Keke'eia. I was born at Keke'e of Keke'eia at Ulupalakua.

CK: He inoa kela o ka aina.

CK: That was the name of the land.

SP: Ae, o Ulupalakua Ranch, a hanau ia au i Keke'e o Ulupalakua.

SP: Yes, Ulupalakua Ranch; I was at Keke'e at Ulupalakua.

CK: Heaha ka hana o kou makuakane i kela manawa?

CK: What was your father's occupation at that time?

SP: Ko'u mokuakane oia o Keahanui, he paniola pipi kana hana malalo o

SP: My father, Keahanui, his job was that of a cowboy under

Kauka Leimano. (He haole kela?) haole (oia ka haku) oia ka haku-nui o Ulupalakua.

Kauka Leimano. (Was that a haole?) haole (he was the boss) he was the big boss or manager at Ulupalakua.

CK: Kou makuahine, nohea mai oia?

CK: Your mother, where was she from?

SP: Ko'u makuahine, o Kioloke kainoa o ko'u makuahine. A kona makuakane ame kona

SP: My mother, Keoloke was my mother's name. Her father and her

mokuahine o Kahuna Kuku'e (Kuku'i) Kuku'e, kuku'e ka wawae e like me keia,

mother were Kahuna Kuku'e (Kuku'i) Kuku'e, kuku'e as in "clubfoot"

a o Kalama Kekahuna (the mother).

and Kalama Kekahuna (the mother).

CK: Nohea mai laua, na kupuna o kou makuahine?

CK: Where were they from, and the progenitors of your mother?

SP: Kala mai ia'u, aole maopopo ia'u.

SP: Pardon me, I don't know.

CK: Mahea i kou makuahine i hanau iaai?

CK: Where was your mother born?

SP: Hanau ia ko'u mokuahine i Kanaio (Kanaio) Kanaio.

SP: My mother was born at Kanaio (Kanaio) Kanaio.

CK: Nolaila, kou poe, kou mau makua he poe kupa no kela aina (ae) o Ulupalakua

CK: Therefore, your people, your parents were natives of that land (yes) Ulupalakua

a oia mau wahi.

and its environs.

SP: He kupa kela no ko'u aina hanau o Kanaio.

SP: Those were natives of my birthplace, Kanaio.

CK: I kou wa opiopio mahea oe i hele ai i ke kula?

CK: When you were young, where did you go to school?

SP: Hele au i Ulupalakua i ke kula, ekolu mile me ko'u one hanau a hoi i Ulupalakua.

SP: I went to school at Ulupalakua, three miles from my birth place to Ulupalakua.

i ka hale kula. A o ke kumukula o ia manawa o Pia Cockett. (Oia ka) Pia Cockett.

to the school house. And the teacher at that time was Pia Cockett. (Was that so?) Pia Cockett.

(Ae, kamaaina au iaia) Ua haule oia keia manawa (ae). A oia ke kumukula.

(Yes, I knew him well.) He is dead at this time (yes). He was the teacher.

CK: Hele wawae oukou?

CK: You all walked?

SP: Hele wawae mai Kanaio a hoi i Ulupalakua. Pau ke kula hoi wawae. Ia mau la,

SP: Walked from Kanaio to Ulupalakua. School over walked home. In those days,

aale o keia mau la, he kau ia ke kaa e hele ke kula. I ko'u mau la

not so these days for going to school is by riding a car. In my days

e hele ana i ke kula, nui a lehulehu ke keiki o Kanaio hele i ke kula i Ulupalakua.

attending school there were a great many children in Kanaio going to school at Ulupalakua.

O Pia Cockett ke kumukula.

Pia Cockett was the teacher.

CK: Heaha ka hana o ka poe o Kanaio o kela manawa?

CK: What was the occupation of the people of Kanaio at that time?

SP: Hele (paniola) paniola. Kekahi poe aole hana; mahiai ka hana; kanu uwala,

SP: (Cowboys) cowboys. Some people had no jobs; did farming; planted potato (sweet),

kanu mai'a, kanu pu, ipu, ipu aiwaha. Aole loaa ia kaua kela ipu aiwaha i keia la.

planted banana, planted pumpkin, pumpkin, melon. Today we don't find that kind of melon.

I ke au i hala ka kakou ipu aiwaha, he ala. Ka ipu aiwaha o keia la,

In the past era our melon had a fragrance. The melon of this day,

aole oe honi ke ala.

you don't smell a fragrance.

CK: Ai no ka i'a o ke kai (ae); lako no kela kai i ka i'a.

CK: There was fish in the sea (yes); that ocean was well provided with fish.

SP: Ae, lako no ka i'a. Aole lakou pilikia i ka i'a; nui ka i'a ma Kanaio,

SP: Yes, well provided with fish. Nobody in Kanaio, my birthplace, suffered from lack of fish; there was much fish in Kanaio,

ko'u one hanau, a hiki keia la. Ko'u one hanau kela ka helu.

my birth place, till this day. My birth place that is the best.

CK: Heaha ka wai o kela aina? ka wai inu?

CK: What was the water in that land? drinking water?

SP: Wai kai, hapa i ka wai maoli a hapa i ka wai kai, a oia ka wai o kela wahi o Kanaio.

SP: Brackish water, half fresh water and half salt water, and that was the water in that place, Kanaio.

CK: Pehea, hiki mai ka wa ua kahe no ka wai iloko o na pahu wai?

CK: When it rained would the water be directed into water barrels?

SP: Ae, na pahu wai, kahe iloko o na pahu wai. Hana ihola ia nohoi i mau wahi puna-wai liilii

SP: Yes, water barrels, water flowed into water barrels. Little pools would be made

a hokio ka wai, a oia ka wai. A hiki ka manawa aole ua hoi i kahakai.

and the water directed into them, and that was the water. During droughts, all resorted toward the sea.

CK: Maleila e inu keia wai kai.

CK: There people would drink brackish water.

SP: Wai kai.

SP: Brackish water.

CK: Owai ka inoa o kela elemakule i noho ai i Kanaio, he hoahanau iloko

CK: What was the name of that old man who lived in Kanaio and was a member in

o ka Ekalesia mamua? Ua poina aku au. Ua poina 'hola au i kainoa.

the Church one time? I have forgotten. I have forgotten the name.

Ina hele mai ka poe i ka Hui a kahea ia ka poe e ku, oia ku hookahi mau ana oia

When people came to Conference and the attendance count taken, he would be the one

no Kanaio (error), no Kenooio.

person standing for Kanaio (error) for Kenooio.

SP: O Niauhoe. (Ae, Niauhoe, oia ka elemakule) Oia ka elemakule kahiko o Kenooio,

SP: Niauhoe. (Yes, Niauhoe, he was the old gentleman). He was the old fellow from Kenooio,

a loaa mai la keia elemakule o Keamu.

and then came the old man, Keamu.

CK: A kou mau makua he poe hoahanau no laua? (No keia..) no ka Ekalesia o kakou?

CK: Your parents, were they members? (Of this....) of this Church of ours?

SP: Ae, mau hoahanau.

SP: Yes, members.

CK: Noleila, ua hanau ia oe iloko o ka Ekalesia.

CK: Therefore, you were born in the Church.

SP: Ae, a keia manawa owau hookahi wale no e ku nei o Kanaio, aohe mea oko'a a'e,

SP: Yes, and this time I am the only one from Kanaio, nobody else,

pau loa ka make.

all are dead.

CK: O Burns ma pau loa (pau loa).

CK: (Jerry) Burns et al (all gone).

SP: Pau loa, pau loa, aole loaa hookahi mea i koe; owau wale no i koe no Kanaio

SP: All gone, all gone, not one left behind; I am the only one from Kanaio

(Mawaena o ka poe kahiko) ke auamo nei keia Ekalesia o kakou.

(among the oldtimers) representing this Church of ours.

CK: Ehia makahiki o oe i keia manawa? (kanahiku-kuma-kahi) kanahiku-kumakahi, paa no oe.

CK: How old are you now? (71) 71; you look firm.

SP: Aka, pilikia no. Ko'u ano mea o ka maka no o ko'u pilikia.

SP: But, there is infirmity. My trouble is impaired vision.

Ina aale pilikia ko'u maka, oia mau no ka oole'a.

If my eyes were not impaired, I would still be strong and about.

CK: A kou wahine, nohea mai oia?

CK: Your wife, where is she from?

SP: No Makawao oia.

SP: Makawao.

CK: No keia aina no oia. Heaha kona inoa?

CK: She is from this land. What is her name?

SP: O Melina Laanui.

SP: Melina Laanui.

CK: Ehia ka olua mau keiki?

CK: How many children have you two had?

SP: Umitumaha a maua keiki (lako no olua). Ae, noho no maua i Kanaio, aohe kauka,

SP: We have had fourteen children (you both are rich). Yes, we lived in Kanaio, no doctor,

na maua no i hooponopono ka maua poe keiki, a piha ja maua i umitumakolu keiki

and we delivered our children until we had thirteen children

i Kanaio, a ne'e mai maua makai nei no ka mea pilikia aole hana.

in Kanaio, and then we moved below here because of the lack of employment.

CK: Ina ma'i i na keiki liilii, na kamaiki, heaha ka laau ka oukou i haawi ai?

CK: If the babies were sick, what kind of drugs did you two give?

SP: Haawi 'kula no na laau e ulu ko lalo nei o keia honua.

SP: We gave them medicines growing down here on this earth.

CK: O ke kunu, heaha ka laau ko ke kunu?

CK: For colds, what was the medicine?

SP: Ke kunu, ka uhaloa (ka uhaloa), popolo (popolo) ae. Lawalu ikula oe ka popolo

SP: For colds, uhaloa* (uhaloa), and popolo** (popolo) yes. The popolo leaves would be roasted over a fire

a hiki ke keiki ke ai. Ina haawi oe ka mea maka, aole ai.

so the child would eat them. If you gave them raw, they would not eat.

CK: I ka manawa i hanau ai i ke keiki kau ia keia mea (popolo) maluna o ka manawa

CK: When the child was born this thing (popolo) was placed on the anterior fontinel

o ke keiki. Heaha ka mea hookau ia maluna o ka manawa o ka pepe?

of the child. Why was this herb placed on the fontinel of the child?

SP: Ka popolo (popolo).

SP: The popolo (the popolo).

CK: Heaha ka manao o kela mea ka popolo?

CK: What was the popolo for?

*uhaloa - a shrubbery (Waltheria americana; **popolo - black nightshade (S. nigrum)

SP: Ka popolo oiahoi e wawahi anei i ka manawa o ka pepe, aohe paa.

SP: The popolo is to keep open the anterior fontinel of the child so it won't close.

Ina paa ka manawa, ikiki ke keiki, aole hiki ke hanu. Ina lakou hanu,

If the fontinel closes the child becomes unduly uncomfortable and cannot breathe. If they breathe,

maneinei (the anterior fontinel) a ike oe keia manawa o kakou iluna a ilalo

you see the fontinel of ours going up and down

(iluna a ilalo, oia ka ka manao). Oia ka manao.

(palpitating, it is the idea). It is the idea.

CK: Ehia pule a pau ka hana ia kela mea?

CK: For how many weeks (from birth) is this herb applied?

SP: Hana oe a nui nohoi ka pepe au ike ai ua nui, a kau oe he manawa wale no, manawa wale no,

SP: You do it until the baby grows up and you notice he is grown enough, and you put it on for a time only, for a time only,

a hiki kona nui ana no, a pau, pau kou kau ana i kela mea.

until he has attained further growth, and you stop putting that thing on.

CK: He mea kela e hooikeika ke kino o ke keiki (ae, he mea kela hookeika ke keiki)

CK: That herb is to strengthen the body of the child (yes, to strengthen the child)

iole loaa ke keiki na haawina, na ma'i (na haawina puupuu, oia ano), oia ka.

so the child will not be susceptible to diseases (like sores and the like) so that is so.

A heaha hou na mea e haawi ia i na keiki, na kamaiki?

What else is administered to the children?

SP: Oia hoi o ka laau e hemo mai ai ka pepe.

SP: Herbs using in enhancing the birth process.

CK: Ina loaa ka puupuu heaha ka laau?

CK: If they have sores, what is the medicine?

SP: Ka puupuu, popolo no, (popolo no) popolo no. O ko ka popolo a me kou hana pololei

SP: For sores, popolo (popolo) popolo. You must apply the popolo correctly

loa. I ke au i hala, helu oe a kualima. Helu oe a hookahi kauna, oiahoi eha;

In former times, you applied in series of five. You would count four, that is, four;

a helu 'ku ana hookahi kauna a piha kualima o ka lau maka. A ka lau pala

count one kauna (4) and five green leaves. The dry leaves

helu oe a piha kualima, a pela no ka hua, pela ka pua. Nui no na mea o ka laau

you count till five, and thus the seeds, and thus the flowers. There were many Hawaii

(oia na loina), oia ka loina o ka laau e hana ai. Ina paewa i kau hana ana,

rules involved in Hawaiian herbs (the rules), the rules to be observed regarding herbs. If you do it incorrectly,

lohiau no ke ola, ae, lohiau no ke ola. A pela au i hana ai i ka'u mau keiki.

recovery will be slow yes, recovery will be slow. Thus I have treated my children.

CK: Nawai i a'o mai ia oukou?

CK: Who taught you?

SP: Na ko'u kupunawahine, ko'u kupunawahine, ko'u kupunakane.

SP: My grandmother, my grandmother, my grandfather,

(Makaukau no lakou i ka lawelawe ana na laau Hawaii). Ae, aole lakou hele kii

(They were very skillful in the application of Hawaiian herbs). Yes, they sought not

ka laau haole.

after haole drugs.

CK: Ina eha ka puu, heaha ka laau?

CK: If the throat hurts, what is the medicine?

SP: A o ka eha o ka puu, ea, oia no keia uhaloa (uhaloa). Hoonakolokolo oe,

SP: For sore throat, it is this uhaloa (uhaloa). You gargle

no ka mea kou kunu ana iloko nei pau i ka mokumoku, i ka hoonou,

because your coughing irritates the throat, so does the forcing,

a hooalaala kela uhaloa apau, kiloi, aiole nohoi moni no; aole pilikia ia mea ne

and gargling that uhaloa you spit it out or else swallow it; if swallowed no trouble.

moni.

A peia e pau ai kela mea, kela eha o ka puu.

And that is how that sore throat is cured.

CK: Heaha ka mea e hoonaha ana i na keiki?

CK: What is used as a laxative for children?

SP: Koali[1] (koali, ikaika no kela), a ina ka mea ma'i he keiki liilii loa,

SP: Koali (koali, that is strong), but if the sick is a very small child,

a o ke kukui, ka pua o ke kukui. Mama oe a pau, a pu'a i ke keiki (oia?)

use kukui, the flower of the kukui. You masticate it and pass it from mouth to child's mouth (is that so?)

a noha, noha, aale teita loa. Ke koali teita. Ina pololei kau hana i ka koali

and the bowels move, the bowels of the baby move , it is not too strong. Koali is strong. If you apply the koali right

ina holomoku. Pilikia ka pepe (no ka poe nunui no paha) no ka poe nunui wale no kela.

bowels run. Bad for child (for older people perhaps) for the adults only.

CK: Pehea ke kaliko[2] ?

CK: How is the kaliko?

SP: Ke kaliko, maika'i no ke kaliko. Pepe ke inu, hiki iaia ke inu kela mea o ke kaliko.

SP: The kaliko, the kaliko is good. If given to a baby, he can drink kaliko medicine.

He nui na laau na laau o ka mea, o ka wawahi i ka mea. Ka moa[3], oia no he mea wawahi.

There are many herbs used as purgatives. The plant moa is a purgative.

Ike no oe ka moa?

Do you know the moa?

CK: Ka moa, heaha kela?

CK: Moa, what is that?

SP: He ulu iloko o ka pohaku; pupupu kela mea, pupupu (hana oe...). E hele oe

SP: It grows in the rocks ; in bunches, in bunches (you do...) You go

a huki kela mea, hoi oe kupa ti, a pau, a inu (inu) a inu oe kela mea,

and pull it up, go home and make a tea of it, and then, drink it (drink it) and you drink that thing,

a naha (naha). A pela na puupuu. Ka laau iteita loa o ka puupuu, ka mene'o,

and the bowels move (bowels move). Used also for sores. A very effective herb for sores, the itch,

oia hoi keia ano mene'o hele a manoanoa ka ili, ka auko'i[4] oia ka laau.

namely, this kind of itch that thickens the skin is the auko'i. It's a good herb.

[1] morning glory (Ipomoea); [2] wild euphorbia; [3] tufted leafless plant (Psilotum nudum);
[4] coffee senna (Cassia occidentalis)

(Heaha ka inoa o kela mea?) auko'i (auko'i). Kupa oe a mo'a, auau oe kela mea,

(What is the name of that thing?) auko'i (auko'i). You boil the herb well, and you bathe later with that water

pau kela mea, pau, pau i ka helelei. (Auau oe?) E? (Auau oe) e, auau oe.

the itch is cured, and the scabs fall off. (You bathe?) What? (You bathe) yes, you bathe.

Ekolu no ou manawa, oia ka lula o ka laau Hawaii. Ke piha ekolu manawa, pau (pau)

Three times, it is the rule with Hawaiian herbs. Having done it three times you are cured (cured).

A ina piha ekolu manawa aole pau, ua paewa kau hana ana, aole pololoi.

And if after three times you are not healed, then you have done it wrong, not correctly.

Ai no pololoi kau hana ana, hele no ekolu la, pau. Pela no ka haki o ka lima.

Unless your application is correct, before the third day, you are cured. It is so if an arm is fractured.

CK: Heaha ka laau no ka haki o (kowali, kowali) ka iwi? kowali? (kowali).

CK: What is the medicine for (kowali, kowali) fractures? kowali? (kowali).

SP: Ina puka ka iwi iwaho, a hoihoi oe a komo iloko, kau oe i ke kowali, but nui ka wela.

SP: If the bone protrudes, you set it, and you put on the kowali, but it burns.

CK: Ku'i oe ke kowali me ka paakai.

CK: You pound the kowali with rock salt.

SP: A, nui na mea e pipili oe i kela mea, nui, ke kowali; anoano pu, paakai, ka

SP: But there are many ingredients to that thing, many, the kowali; the seeds, the salt,

(pehea ka mimi o ke kanaka?) ka mimi nohoi. Ina oe ka mea eha kou mimi no,

(what about human urine?) the urine also. If you are the party hurt you use your own urine,

oia no ka mea, ka wai.

that is the water.

CK: A pehea keia mea ka ha'uowi?[1] (Ka ha'uowi) ka ha'uowi.

CK: What about this herb ha'uowi? (Ha'uowi) the ha'uowi.

SP: Ka ha'uowi, no ka moku kela. Ina moku kukonukonu, kau oe kela mea mo'a aole kolekole

SP: The ha'uowi is for cuts. If the cut is deep, this thing you put on will cauterize leaving no raw surface

a hiki kela mea ke ne'e malie i ka ha'uowi a pili, but o ka pilikia o ka ha'uowi,

and the ha'uowi will gradually bring the ends together, but the trouble with ha'uowi,

[1] a verbena (Verbena litoralis)

linalina, linalina, nunui ka mark. (Ina ola mai, linalina) linalina, nunui,

it leaves large scars, large scars, big mark. (If it heals, the scar is large), the scar is large,

a oia ka pilikia o ka laau Hawaii. Aole like pu me ka laau o ka haole.

and that is the trouble with Hawaiian medicines. Not like the remedies of the haole.

Humuhumu, humuhumu ia a pili, aole loaa kela (kela linalina) yeah, aole loaa, aole loaa.

The wound is sewed, sewed together, there is not that (that large scar) yes, there is none, there is none.

CK: Pehea keia laukahi, laukahi?[1]

CK: What about the laukahi, the laukahi?

SP: Nui ino maneinei, nui ino ai maneinei, ai ko'u wahi. (A heaha?) Laau inu kela

SP: Very many here, very many here in my place. (What for?) That herb is for drinking

(laau inu kela) yeah (no ke koko kela?) no ke koko.

(that herb is for drinking) yes, (that is for the blood) for the blood.

CK: He laau maikai kela no ka puuwai?

CK: Is that good medicine for the heart?

SP: He laau maikai kela no ka inu, maikai no ke kino, maikai no ka puuwai ka laukahi.

SP: That is a good medicine to drink, good for the body, good for the heart is laukahi.

CK: Pehea ka mamaki?[2]

CK: What about the mamaki?

SP: Mamaki, like pu no. Nui na laau Hawaii, oiahoi e hoopau ia na mea ko'ko'i iluna

SP: Mamaki, is the same. There are many Hawaiian herbs, that will eradicate significant disorders on

o kou nui kino, oiahoi ka laau Hawaii. Keia laukahi, nui no na mea keia laau e hoola ai.

your big body, which Hawaiian herbs can do. This laukahi, there are many kinds of illness it can cure.

Ka ma'i hehe, oia laau no ia, but o ka pilikia no paha o keia laukahi,

For boils that is the herb, but the trouble with this laukahi,

ina oe kau ka laukahi i ka ma'i-hehe aole leka ka puka, but e ola ana,

if you put it on the boil it will not dry up the hole, but the wound will heal,

aole pilikia oe, e ola ana, but nunui nohoi ka puka o ka manawa e ola ai,

you won't be in trouble, you will recover, but upon healing there will be a large scar

[1] broad leafed plantain [2] small native trees (Pipturus)

linalina nui (na kela mea e huki ka pilau). Ae, hele a clean iloko, aole e.....

large scar (that thing draws out the pus). Yes, the inside of the wound is clean

(hele a maemae iloko) maemae, aole loaa hou ia oe, a oia ka laukahi.

(clean inside) clean, you won't have it again, and that is the laukahi.

Nui no kela laau i to'u wahi.

In my yard that herb grows abundantly.

CK: A pehea keia mea ke kukaepuaa? (a small creeping grass - Digitaria pruriens)

CK: What about the kukaepuaa?

SP: Well, o ke kukaepuaa (he laau no kela) ae, no ka, no ka 'ea huna. Ike no oe

SP: Well, the kukaepuaa (that is an herb) yes, for, for thrush. Do you know

i ka 'ea huna? ('Ea huna, he ma'i kela no na kamaiki) ae, hele a mo'a ka waha,

what thrush is? (Thrush, that is a disease of children) yes, the mouth is "cooked",

mo'a, kohu mea mo'a ka wai wela, a oia, a oia ke kukaepuaa. (Ku'iku'i oe apau)

"cooked", as if scalded, and so it is, and the herb is the kukaepuaa. (You pound the herb well)

ku'iku'i oe a pau kela wai apau, a hoainu iaia, a komo kela mea iloko o kela palahe

you pound well until all the juice is extracted, and have the child drink, and that thing penetrates the "cooked" tissue

o ka waha, a pau kela mea.

of the mouth, and the thrush disappears.

CK: Ina loaa ka pepe kela 'ea, heaha ka laau ?

CK: If a baby develops thrush, what is the medicine?

SP: He laau no ka 'ea, nui no na mea laau e kau ai. I ke au i hala, hoopololei kela

SP: There is an herb for it, there are many herbs to apply. In bygone days, those people with meticulous care applied

i ka laau e kau ai i ka 'ea, oiahoi, keia mai'a e olelo ia nei, e iholena,

the medicine for thrush, that is, this banana named iholena,

(ka mai'a iholena) ae, kona pua, you know ka mole e lewalewa ana, oki oe,

(the iholena banana) yes, its flower, you know the bottom part of the hanging flower, you cut,

uhaki mai. O kela mea, oia ka mea e kau ai (kela wai e puka aku ai)

and break it off. That is the thing applied (that sap that exudes)

mai kela apan au i ula'a mai kela pua, (a oia ka wai au) e kau ai

from that part of the flower you have broken off (and it is the juice you) apply

(kau ai maluna ka alelo i ka waha) ae, pau kela mea.

(apply on the tongue in the mouth) yes, and that disease is over.

CK: A pehea ke kukui?

CK: What about the kukui?

SP: Ke kukui oia no ka e'a no ia (kela wai o ke kukui, ina ohi oe i ke kukui kela

SP: The kukui, it is for thrush also (that sap of the kukui, if you break off the nut

wai e puka mai ai) ka hua (ka hua). Uhaki oe a weiho oe a nui, a hoopili,

that sap that comes out) of the nut (the nut). You break off the nuts until you have an accumulation, and then apply,

a hapalapala. A he nui no na laau Hawaii.

and daub. There are many Hawaiian herbs.

CK: Kamaaina no oe i na laau Hawaii.

CK: You are familiar with Hawaiian medicines.

SP: Ae, owau wale no paha ka mea hoomaopopo i kela mau mea i ko'u one hanau.

SP: Yes, I am the only one perhaps that understands those things in my birth place.

Ko'u mau keikeina, he umitumawalu ko'u mau keikeina, he umitumawalu.

My younger siblings, for I have twelve younger siblings, twelve.

Ko'u mokuakane oko'a, a he mokuakane kolea (step-father) keia oiahoi o

Had my own father, and my step-father, was that is, this

Keania Poopuni. He umitumawalu ko lakou nui. Pau loa i ka haule,

Keania Poopuni. He fathered the twelve siblings. They all are dead,

a koe wau hookahi wale no, but owau wale no ka mea i hanau mua,

and I am the only one left, but I was the only one born of the first family,

a helelei wale mai no keia poe keiki.

and these children came after.

CK: Noleila, ua malama ou i ka oukou poe keiki me ke hele ole i ke kauka haole.

CK: Therefore, you have nurtured your children without going to a haole doctor.

SP: Aole, (he kauka Hawaii wale no) he laau Hawaii. Na maua no i hana ko maua keiki,

SP: No, (only a Hawaiian doctor) and Hawaiian medicines. We doctored our children,

ke kunu ana, ke loaa i ka fever, oiahoi, kii 'kula i ka lau alani, kupa a mo'a,

when they had a cough, when they had fever, that is, we would get the leaves of an orange tree, boil them well,

a hoopulo'ulo'u. Ka lau alani, ea, maikai no ka pepe ke hanu i ka lau alani.

and give a steam bath. Orange leaves are good for the baby to inhale.

A o ka nuholani[1] ikeika loa no ka pepe e hanu ai. A kii no ka lau alani, a kupa,

The leaves of the nuholani are too strong for the baby to inhale. So get the orange leaves, and boil,

ina aole, ka ohia-loke. Ike no oe ka ohia-loke (ohia-loke, ae) ae, a oia laau;

if not, the leaves of the rose apple. You know the rose apple (rose apple, yes) yes, its leaves;

laau maikai kela (o ka lau) o ka lau kau e kupa ai, a hoopulo'ulo'u (hoopuloulou).

that is a good herb (the leaves), you boil the leaves, and administer a steam bath (steam bath).

CK: Nui na laau Hawaii.

CK: There are many Hawaiian herbs.

SP: Kekahi laau o ko'u kupunakane, oia o Kekahuna Kuku'e i kukuhi mai ia'u, keia pua aloalo

SP: Another herb that my grandfather, Kekahuna Kuku'e, showed me was the leaves of the hibiscus.

Ike oe keia pua aloalo? (ae). Laau kela no ka ma'ihehe, no ka ma'ihehe

You know this hibiscus flower? (yes). That is good medicine for boils, for boils,

mahape nei o ke kanea'i, aole ma na wahi ea'e apau, manei o ke kanea'i.

back of the neck, not for any other part of the body, but here back of the neck.

Ka olelo o ko'u kuku, ina loaa ka ma'ihehe mahape nei o ke kanea'i,

My grandfather said, if there is a boil on the back of the neck,

ina paewa kau hana ana, make oe (make). A o ka pua aloalo kela lau kau aku oe,

and you err in your treatment, you die (die). The hibiscus flower that you put on,

aole oe make. (Ehia lau e kau oe, elima no) elima (kau), a oia no

you won't die. (How many leaves you put on each time, five?) five (you apply), and that is

ka pilikia o kaua na Hawaii, ai no e ku like no me (kualima) ke kualima,

the trouble with our Hawaiian medicines, the formula of (five) five must be observed

[1]Eucalyptus

alia holopono ka hana ana.

then the application will be successful.

CK: A ku'i oe me ka paakai, aiole?

CK: Do you pound with rock salt, or?

SP: Aale, kela lau no; ike mai no oe kela lau; hele a piha elima, kupo'i nohoi,

SP: No, the leaves you know the leaves use five, layered also,

kupo'i a kau, a waiho oe kela mea. A ke ola o kela ka pakū o kela ma'ihehe.

layer and apply, and you leave that medicine. Recovery obtains when the boil bursts.

Nana oe maemae ka hibiscus, excuse me, maemae kela lau pua o ka pua aloalo.

You notice how the hibiscus wilts, excuse me, how that hibiscus wilts.

Ke maemae, ua paku. Ke wehe oe, ua paku. Nana oe i ka nani o ka pua aloalo.

When wilted the boil has burst. When you remove the medicine, the pus is all out. You recognize the beauty of the hibiscus.

Aole au i ha'i kela mea a ia oe wale no, (mahalo no kela) no ka mea, aole hiki ia'u

I have not revealed this medicine only to you (thanks for that) because, I cannot

ke huna i kela mea no ka mea aohe mea nana e unuhi aku i keia mea mahape o keia

conceal this thing because there is no one to interpret these things after these

mau manawa. Iloko na umitumalima makahiki, aiole eiwakalua makahiki, maliapaha

times. Within fifteen or twenty years there will probably

e loaa mai ana i kela mau mea nowelo iaai.

be deep search for this knowledge.

CK: Heaha ka laau o ke cancer? He laau no ka Hawaii no ke cancer?

CK: What is the herb for cancer? Did the Hawaiians have a cure for cancer?

SP: Ia mau la aole loaa keia cancer; ina paha loaa, ua maopopo ia'u ka laau.

SP: In those days there was no cancer; if there was, I would have known the cure.

CK: He ma'i keia mai na aina e, i hiki mai i Hawaii.

CK: This disease has come from elsewhere to Hawaii.

SP: O keia ma'i, aole mai neinei o keia honua a kaua e noho nei; aale, mai na aina e mai keia.

SP: This disease is not native to this part of the earth where we live; no, but this is from a foreign land.

CK: Lohe au keia koli'i[1], keia koli'i ulaula, ka lau o ke koli'i, hana oe a kualima

CK: I have heard this koli'i, this red variety, the leaves of the koli'i, you get five leaves

a kau kela maluna o ka waiu ina cancer o ka waiu o ka wahine. Kau kela maluna,

and place those on the nipple if the breast of the woman is cancerous. Put those on,

a na kela mea e huki kela cancer. Oia ka mea a Sister Luka Kinolau i hoike ia'u,

and that thing will draw out the cancer growth. This is what Sister Luka Kinolau revealed to me,

no ka mea he kauka Hawaii no oia. Na kona kupunawahine i a'o mai iaia i ke ano

because she is a Hawaiian doctor. Her grandmother, a native doctor, taught her how

o ka lawelawe o na poe ma'i, a me na laau e hana ai. A oia ka mea ana i hoike mai ia'u.

to treat sick people, and what herbs to apply. And this is the thing she shared with me.

SP: Ina loaa manawa, a hele hou mai oe, a hele ka kaua mau olelo maluna o na laau,

SP: If there is time, when you return again, we shall discuss various herbs,

alia, ha'i aku wau i na laau like ole apau ia oe, a i ke koena i toe, a

then, I will reveal all kinds of herbs to you, and the rest of the herbs,

ina loaa mai mai kekahi poe mai. A ko'u laau au i hoomaopopo ai, a hiki keia la

you may obtain from other sources. These medicines I know, until this day

a'u e noho nei.

in which I live.

CK: A pehea ka laau o na kamalii o keia manawa e oki ia nei ko lakou tonsils?

CK: What is the cure for tonsillitis in children whose tonsils are being removed?

O ka poe Hawaii, aole oki ia o ke tonsil (aale), ka laau o ka uhaloa[2] no;

The Hawaiians never had the tonsils cut (no), but used the uhaloa herb;

kekahi no o keia mea ka ohia[3]. Pehea ka ohia?

besides the ohia bark. What about the ohia bark?

SP: Aole, o keia mea e oki ia nei (ka tonsils), keia maile-hohono[4], maile-hohono;

SP: No, not for tonsils that are now removed (the tonsils) this maile-hohono, maile-hohono;

(hana oe he ki) ae, hoomo'a oe a mo'a, a hookomo iloko o ke kalani (gallon),

(you make a tea) yes, you boil it well, and put it in a gallon jar (gallon),

[1] A native lobelia shrub; [2] a weed (Waltheiria americana); [3] mountain apple; [4] weed (Ageratum conyzoides)

hookomo iloko o ka icebox i manawa hele oe inu (no ka tonsils kela?).

and place it in the icebox so you can drink it periodically (is that for tonsils?)

Inu mau oe i kela mea, inu mau, inu mau, a hiki ka manawa e pau ai kela mea.

You drink that thing frequently, drink frequently, drink frequently until the time the disorder is removed.

CK: Kekahi lohe au o kela laau maile-hohono maikai kela no ka diabetes.

CK: Besides, I have heard that the maile-hohono is good for diabetes.

SP: He nui na ano ma'i like ole no ka maile-hohono. Keia ulcer oia mea maikai no ia.

SP: There are many illnesses that maile-hohono can cure. It is good for ulcers.

Diabetes, oia mea maikai.

Good for diabetes.

CK: Kekahi manawa o ka ūha, ina oe ki'o kela ūha, hemo mai kela mea.

CK: Sometimes hemorrhoids protrude when you defacate, they come out.

Ne pilikia ka okole oia ka laau e (inu ai) aole inu. Hana oe i wai wela,

If the rectum is thus afflicted that is the medicine (to drink) not to drink. You boil it in hot water,

noho oe maluna o keia wai wela, a na kela mahu e hoihoi i kela ūha iloko o ka okole,

and you sit over this hot water, and that steam will return those hemorrhoids into the rectum,

a na keia laau e ...

and this herb ...

SP: A he nui no na ma'i o keia ano laau a kaua e walaau nei, he nui.

SP: There are many illnesses for these kinds of herbs we have been discussing, many.

Peia no keia laau papa-awaawa[1]. A o ka pilikia wale no o kela laau,

So is this herb, papa-awaawa. The only trouble with that herb,

ua hoomana ia ke au i hala, a he mau kela mana a hiki keia la. Oki oe ka ili

is it was empowered in past generations, and that power is still in it to this day. You cut off the bark

o kela mea a kau iluna o ka puka-aniani a ike oe kela akua-lele[2].

of that plant and place it on the window sill and you see flying spirits.

Ike no oe kela akua-lele? (Ae, ae) Ae, lele kela mea ma ka puka-aniani, lele,

Do you know about flying spirits? (Yes, yes). Yes, that thing flying by the window, flies,

[1]Don't know - no references [2]balls of fire with a long tail flying horizontally

A oia ka pilikia o kela laau. He laau keika.

And that is the trouble with that medicine. It is a powerful medicine.

CK: Heaha ka ma'i?

CK: For what disease?

SP: Ina loaa oe i ke akepau (ka akepau), akepau, kona ea, oia kau. Puhi oe i ke ahi, ka uahi,

SP: If you have tuberculosis (tuberculosis), tuberculosis, its vapor it's yours. You blow the fire, the smoke,

a ka manawa a, a pio kela a, a o kela uahi, oia kau e inhale ai. Inhale oe

the fire glows and the fire goes off, that smoke, it is yours to inhale. You inhale

a inhale oe a hiki ka manawa e pau ai kela ma'i o ke kino.

and inhale until the time the sickness in your body disappears.

CK: A pehea ka ma'i o ka hanō? He laau no ka poe Hawaii no ia mea?

CK: What about this affliction asthma? Did the Hawaiians have an herb for this?

SP: O ka hanō, a poina 'hola au i ka laau. A o ka hoki'i, oia ka laau papa-awaawa.

SP: Asthma, I have forgotten the medicine. But tuberculosis, papa-awaawa is the cure.

Kela laau, laau keika kela.

That medicine is powerful.

CK: Aihea kela mea kanu e ulu nei?

CK: Where is that plant growing?

SP: Kela laau kapu kela laau ke hele kii.

SP: An incantation is on that medicine if you attempt to get it.

CK: Ai no ke ulu nei ma Hamakuapoko (Error: Meant Ulupalakua?)

CK: Is it growing in Hamakuapoko, no, Ulupalakua?

SP: Aole poe, aole kela mea ulu ma na wahi pau loa. Ko'u one hanau ulu kela mea.

SP: Nobody, that thing does not grow everywhere. That thing grows in my birthplace.

(oia?) Ina hele kii, aole walaau. Hoomaka au hele kii aole oe walaau no ka mea

(is that so?) If one goes to get it, he must not talk. When you start to fetch it you must not say anything because

ina kaua walaau ana i ka hale, hele oe nalowale kela kumu, aole kaua ike

if we converse about it at home, when you go you won't find that tree, we won't see

(oia? kupainaha no). A keita kela laau, iteita, a maikai aole kaua walaau

(is that so? mysterious). That medicine is powerful, powerful, and good if we refrain from conversing

hele aku kaua. Nani ka ulu ana o kela ululaau, nui ka lau. E like pu kona lau

when we go. That tree is majestic with large leaves. Its leave are like

me ka lau o ka ohe. Aole oe paha oe ike kela kumulaau? (Aole wau ike).

those of the bamboo. Perhaps you have never seen this tree? (I haven't seen).

Kela kumulaau, oia ka pilali e kii ai no ka (kamalii) manu o'o[1] o ke kuahiwi,

This tree exudes gum taken (by children) to snare birds, the o'o of the mountains,

kela manu iiwi[2] o ke kuahiwi. A oia (ka pilali e kii ai), ka pilali e kii ai

and that iiwi bird of the mountains. And it is the gum (the gum was obtained), the gum was obtained

(i paa ka wawae o ka manu) a paa, a hele oe ma ka wahi e kau ai kela mea,

(to snare the feet of the birds) and you would go to where the gum was,

hapalapala, a peia 'ku ana, a peia 'ku ana, a lele mai, a paa. Hele oe kii

and daub it on the tree, and so on, and so on, so that a bird that alighted would be caught. You would fetch it

(oia ka). Nui no na laau Hawaii o kakou.

(that is so). We Hawaiians had many herbs.

CK: A pehea, ina haule paha ka wai wela maluna o ka ili, loaa i ke ahi,

CK: What if perhaps hot water falls on the skin, or the skin is burned with fire,

heaha ka laau Hawaii?

what is the Hawaiian medicine?

SP: Ina paapaa kou lima i ka wai wela paha, aiole o ke ahi paha, oia ano,

SP: If perhaps your arm is scalded, or burned by fire, and such,

a ka aila o ka honu (ka aila o ka honu) ae, aole loaa ia oe kela kalakoa.

apply turtle oil (the oil from the turtle) yes, you will not show skin discoloration.

Ina kau oe i ka aila o ka honu, aole loaa ia oe kela kalakoa.

If you put turtle oil on, you won't sustain skin discoloration.

(Hele kela ili a hoi hou e like me keia). Hoi hou e like pu me keia.

(The skin will be restored to its original color.) Restored like this (skin).

[1] A bird with yellow feathers under wings; [2] Scarlet honey creeper

Ina aole kau oe i ka aila o ka honu, a kalakoa.

If you do not put on turtle oil, discoloration results.

CK: E hiki no oe malama kela aila i na manawa apau iloko o ka hale? (Hiki)

CK: Can that kind of oil be preserved in the house? (Can)

I ka manawa e poino ai ua makaukau ka aila.

When disaster strikes the oil is available.

SP: Aole oia wale, o kaua akahele ka kaua hana ana. Ka kaua poe keiki,

SP: Not only that, we have to be careful with what we do. Our children,

pupule ka hana ana, nini ka ipuki, papaa ka lima. A hopu no kela laau

in their impulsiveness, may tip a teapot, and the arm is scalded. You take that medicine

a hapalapala. A oia laau maikai no ia o ka poi (ka poi) poi, kela poi

and daub on. Another good remedy is poi (poi) poi, that poi

akahi no i ku'i ia (ae), a ina loaa ia oe . (Ina aale loaa?) Ina aale loaa,

that has just been pounded, fresh (yes) if you have it at hand. (If not?) If not,

keia laau, keia laau aila puaa. Ike no oe ka aila puaa (ae), a oia aila

this remedy, this remedy pork fat. You know pork oil (yes), and that oil

hamo oe a pau, aole kalakoa. He nui na laau, nui.

you daub well, no discoloration. There are many kinds of remedies, many.

CK: He laau no no ke kai?

CK: Are there any medicines from the sea?

SP: Ae, he laau no ke kai.

SP: Yes, there are medicines in the sea.

CK: Heaha na laau o ke kai?

CK: What are these medicines of the sea?

SP: Kai, o kahakai (kahakai), oiahoi ua ike no oe ka pohue[1] (pohue), kona hua.

SP: Sea, at the beach (the beach) that is you have seen the pohue (pohue), use its flowers.

Iho oe i kahakai, aohe aila, aohe me na ano mea apau e wawahi ai o kou (opu) kou opu

If you are at the beach, and there is no laxative of any kind to move your bowels (bowels) bowels

1 gourd plant

a kii ka hua o ka pohue. Ku'i oe a wali, kupa nohoi e like me ke kope au e inu ai,

fetch the fruit of the gourd vine. Pound it thoroly, also boil it as you boil coffee to be drunk,

a inu oe kela mea, a naha.

and you drink that preparation, and the bowels move.

CK: Ka pohue, he mea hihi, he mea hihi pili kahakai? (I kahakai, kahakai). Kona anoano he keokeo,

CK: Is the pohue a vine, a vine near the beach? (At the beach, beach). Its seed is white,

(eleele) eleele, eleele, ka pohue.

(black) black, black is the pohue seed.

SP: Nunui kona mea e like pu me keia, a wehe oe kela mea o a ili owaho,

SP: Its fruit is big like this, and you remove the outer skin,

a iloko, a kupa oe ka wai wela apau, a ku'i oe a wali, a lu oe kela mea.

and the insides you boil thoroly, You first boil the water, then pound the stuff and drop it in.

He like pu kela mea me ke kope. A inu oe kela mea apau. A nui no na mea

That thing is like coffee. You drink all that medicine. Many things

o ko'u kupunakane i a'o mai.

did my grandfather teach me.

CK: Nui no na laau no ka mea umikumaha kau mau poe keiki. Ke hoike nei kela

CK: Many remedies because you have had fourteen children. That shows

ua malama olua keia mau lawelawe ana o ka ma'i.

you two have applied these remedies upon the sick.

SP: Oia ko'u kumu i malama au keia mau laau e ola nei ka'u poe keiki.

SP: That is the reason for applying these remedies to my children to their preservation.

Nui no na laau a'u i hana ai i ka'u poe keiki. Aole loaa lakou i ka palahe,

Many remedies I have used on my children. They have not had sores,

aole loaa.

not at all.

CK: Pehea ka pepeiao, ina eha ka pepeiao, pehea?

CK: What about the ear, if the ear aches, what is the remedy?

SP: O ka pepeiao, ka olena[1] (ka olena; hana oe me kela ikeika no?). E ku'i no oe,

SP: Regarding the ear, apply olena (the olena; you apply in full strength?) You pound it,

a ku'i no oe a wali, hookomo iloko o ka welu, a uwi, uwi oe, a kulu oe.

you pound it till it is done, put it in a gauze, and squeeze, you squeeze, and you drop in the juice.

Aole oe kulu elua, a ekolu; iteita loa. Kulu hookahi manawa, kulu a (lawa),

You don't drop the second, nor the third time; too strong. Drop one more time, drop (sufficient),

lawa. A noho oe a hookulu hou oe. Ai no e piha elua manawa, a hookulu oe,

sufficient. You sit and you drop again. When done twice, you drop,

a noho oe li'uli'u a hookulu, a noho 'ku ana oe li'uli'u a hookulu,

stop a little and drop, you stop a little while and drop,

(a hiki ka piha ana he elima manawa) elima manawa. A noho aku ana oe li'uli'u

(until you have done it five times) five times. And you wait a little while

a ike oe ka uwe o ke keiki. A hoomaka ana kela mea e drain kela mea.

and you notice the baby crying. That thing is beginning to drain out the pus.

(Hemo kela pilau). Ne hoomaka oia e uwe, hoomaka ana kela laau

(The pus comes out). If it begins to cry, that medicine is beginning

(hooma'ema'e iloko) hooma'ema'e iloko, apau, a puka mai, puka mai, nunui

(to cleanse inside) to cleanse inside, and done, the pus comes out, comes out, much draining

no ka mea e puka mai ai.

because it is coming out.

CK: Pehea ka ihu o ka pepe, ina paa mau ana ka ihu aole hiki ke hanu?

CK: What about the nose of the child, if the nose is always stuffy and it can't breathe?

SP: A oia laau nei a'u i walaau 'hola ia oe (keia laau olena) laau ka papa-awaawa

SP: That medicine I have already talked to you about (this olena herb), the papa-awaawa medicine

(papa-awaawa) ae. Kona ea wale no, kona uahi wale no, pau kela mea i ka hemo.

(papa-awaawa) yes. Only its fumes, its vapor only, and all that mucus comes out.

Ikeika kela papa-awaawa. Ike au i kekahi keiki, no kekahi ohana no,

This papa-awaawa is powerful. I recall a child, of a certain family,

[1] a kind of ginger, the turmeric (Curcuma domestica)

loaa i ka ihu ino (Olelo ka poe haole halitosis) ae, a hele mai i ko'u kuku

had halitosis (The haoles call it halitosis) yes, and came to my grandfather

ia Kekahuna, a olelo 'ku nei keia kuku, "Hoi oe, hoi oe, a ekolu la au e nana oe

Kekahuna, and this grandfather said, "You go home, you go home, three days you observe

i kau keiki, a ina pau kela mea, alia aole oe hoi hou mai." Aohe piha

your child, and if that condition is corrected, then you are not to come back. Not full

ekolu la, pau, pau kela ihu ino. A oia ka pilikia o ko'u kuku.

three days, the halitosis was gone, gone. And that is the peculiarity of my tutu.

Oiahoi ko kakou lula, ine pau kekahi haawina ko'iko'i maluna ko kaua poe keiki,

That is, by our rules, if some serious illness afflicting our children is cured,

ke hoi hou ana kaua e ike iaia e haawi i ke aloha me ka . . aole oia makemake

and we return to see him to express our gratitude and present a gift, he objects

e hoi hou mai oe. A oia ka pilikia o ko'u kuku.

to your coming back. And it is a peculiarity of my grandfather.

CK: Lawelawe no na Hawaii i ka laau me ka pule no (ae).

CK: Hawaiians would apply the medicines with prayer (yes).

SP: Ka lakou pule ana aole like me ka kakou pule ana. Oko'a no ko lakou pule ana.

SP: Their praying was not like our praying. Their praying was different.

CK: Mahalo no lakou i ko lakou akua.

CK: They would thank their gods.

SP: A oia ka pilikia.

SP: It was the trouble.

CK: Kokua no, a kahea no lakou i ko lakou akua e hele mai e hoola ka mea ma'i,

CK: Their gods responded, and they would call on their gods to come to heal the sick,

e kokua i ka mea ma'i.

and the gods would help the sick.

NOTE: The footnotes or identifications on the foregoing pages are from "Hawaiian-English Dictionary" by Pukui - Elbert

CONTINUATION: CLINTON KANAHELE & SAM KAHIKULANI PO

AT KAHULUI, MAUI AUGUST 14,1970

Interloper ( )

CK: Brother Po, e ha'i mai ia'u ka laau no ka pu'upu'u o na keiki.

CK: Brother Po, tell me the medicine for sores on children.

Heaha ka laau maikai no ka pu'upu'u?

What is a good cure for sores?

SP: Ka laau e kau ai keia pu'upu'u oia no ka popolo.[1] A mamua o ka puka ana

SP: Popolo is the herb you put on sores. Before the rising

o ka mahina, ua hana mua oe ka laau a makaukau mamua o ka puka ana o ka la,

of the moon, you have already prepared the medicine before the rising of the sun,

a owi aku oe ma ka la e puka mai ai, a hamo oe kela laau. Hamo oe kela laau

you squeeze out the juice looking to where the sun rises, and you smear this herb. You smear that medicine

a piha ia oe he kualima manawa, a oia ka lula o ka Hawaii (a hoomaha) hoomaha,

until you have done it five times, and that is a Hawaiian rule (and rest) rest,

a kau aku ana, a hiki ka manawa e piha ai kualima, a pau ke kau ana.

and apply again, until you have done it five times, and stop applying.

CK: Ke kualima, oiahoi, hana i ke kakahiakanui, hana i ke ahiahi.

CK: Five times, that is, apply in the morning, apply in the evening.

SP: Aale, kela la no, kela manawa no (kela la no, hele a elima) ae, a ko[2] nohoi oe

SP: No, that very day, that very time (that very day five times) yes, and you apply indeed,

a pau, kaula'i (kaula'i), a moloo, a ko mai ana (a hiki elima manawa),

and done, dry out (dry out) till dry, and apply again (until five times),

elima manawa, pau (pau) ke kau ana i ka laau Hawaii.

five times, all done (all done) with the applying of the Hawaiian medicine.

[1]The black nightshade (Solanum nigrum); [2] gentle pressure on downward motion.

Nana 'ku ko kaua iloko o na ekolu la, a ina pau i ke ekolu la

We are to see our results in three days, and if cured within the three days

maikai no ke kau ana o ka laau, pololoi no ka hana ana o ka laau.

the application of the medicine has been good, the application of the medicine has been correct.

Ina paewa i kekahi hana ana au e kau ai aole piha i ko elima manawa,

If some phase of the application has been wrong and you have applied less than five times,

e like me ka laau me ka ole (oia). A oia ka laau o ka pu'upu'u.

the medicine is of no effect (that's so). That is the treatment for sores.

CK: Ina hele oe i kahakai a hehi oe keia mea o ke (kauno'a) kauno'a,[1] heaha ka laau?

CK: If you wade in the sea and step on this thing (kauno'a) kauno'a, what is the medicine?

SP: Ka laau no, e huli oe kela mea, huli oe kela mea a loaa ia oe ka wahi i hehi ia oe,

SP: The remedy is you must find that thing, you look for that thing until you discover the spot you stepped,

a komo kela mea iloko o kou wawae. Ke loaa ia oe pepehi oe a make kela mea,

and that thing entered your foot. If you locate it you kill that thing dead,

pepehi oe a make aole ulu kela mea, make (make). A hoi oe, a o keia pioeoe ,

you kill it and it won't grow in your foot, because it is dead (dead). You go home, and this oyster,

ike no oe i ka pioeoe (ka pioeoe), ma kekahi ano o ka olelo o ka Hawaii

you know the oyster (the oyster), in some respects it is called in the Hawaiian language

ka olepe (olepe). Elua aoao, po'i mai keia a po'i aku keia. Ka pearl

the olepe (olepe). There are two halves, one covering this side and one the other side. The pearl

e me i ana e huli ia ana iloko o kela mea. A o kela cover elua,

in that thing is what people seek after. Those two halves,

(olelo mai ka haole oysters, clams) a oia mea, keia papa-awaawa, oki oe wahi apana

(the haoles called these oysters or clams) those halves, and this papa-awaawa, of which you cut a small piece,

puhi i ke ahi, a pau, a hookomo iloko. A kau oe kela mea me keia,

after roasting it in a fire you put it in the halves. And you put the shell on in this manner,

hamo ia kela mea, no kela mea a kaua i walaau aku nei, a oia ai ka mea e pau ai

rubbing that on, and that thing we talked about, it is the thing that cures

[1] Poisonous mollusk when stepped on.

kela mea. Keia papa-awaawa kekahi kela o na laau ikeika, but aole hiki kaua

that infection. This papa-awaawa, that is one of the powerful medicines, but we cannot

ke kii mamuli ae o ko kaua manawa. Ai no a malu kela mea aleila hiki ke hele kii.

get it in terms of our own time. Only when the spell is right can you go and get it.

Mamake no na poe, oia no o Kaonohi. Ua ike oe kela kanaka? (Ae, ua ike wau iaia,

People want it, especially Kaonohi. Do you know that man? (Yes, I knew him,

ua make oia). Walaau mai oia ia'u e hele au kii kela mea. A mea 'ku nei au,

he is now dead). He asked me to go and get that thing. And I said,

"O ka laau Hawaii aole like pu me ka laau au e hele kii iloko o ka haukapila,

"Hawaiian medicines are not like the medicines you go and get in the hospital,

loaa ia oe i na manawa apau. Keia laau he ihiihi loa keia laau."

which you can get at all times. This medicine, this medicine is too sacred."

CK: Ka wa hea e kii ai keia laau?

CK: When is the time to get this herb?

SP: Any time oe hele ai e kii, na manawa apau e hele oe e kii, but o ka pilikia nohoi paha,

SP: You can go any time, you can go at any time to get it, but the trouble indeed is

ina owau hele a walaau oukou mahape, pau, nalowale.

if I go and you people talk behind, the thing is gone, it disappears.

CK: E like me ka lawaia ana; ina hele i ka lawaia, aole walaau.

CK: This is like fishing; if you go fishing, you don't mention fishing.

SP: Ka lawaia e like pu no ia.

SP: Fishing is like going after papa-awaawa.

CK: Hele no, hele no.

CK: When you go, you go, and say nothing.

SP: Hopu no ka mea hana, hele.

SP: Pick up your gear and go.

CK: Aole walaau mai mahape mai, kahea aku.

CK: No one is to talk behind or call.

SP: Pakalaki kela, a pela kela laau. Kela laau oole'a. Ne loaa ia kaua kela laau,

SP: That is bad luck, likewise with that medicine (papa-awaawa). That medicine is strong. If we got that medicine,

aohe kaua e kanalua ana i kela laau.

we would have no doubts about that medicine.

CK: Ina he manawa kaua e hiki no kaua e hele e ike kela laau (ae). Keia la, keia auinala,

CK: If we have time you and I can go to see that tree (yes). Today, this afternoon,

hele kaua e holoholo.

we go for a ride.

SP: Mamao no kela wahi a kaua e hele ai. (Aihea?) Ai Kanaio iloko o ka ululaau.

SP: That place we must go to is far. (Where?) At Kanaio in the forest.

Mamao kela (mamao) mamao, hele wawae o kaua. (Aole hiki ke kaa ke hele maleila)

That is far (far) far for us to go by foot. (The car cannot get there)

Aole hiki, aole hiki, huna ia kela laau iloko o ka ululaau. Nui na laau like ole.

Cannot, cannot, that tree is hidden in the forest. There are all kinds of medicines.

A laau nui ina loaa manawa ia oe e hele mai oe e hoopaa au i ka nui o ka laau.

Many more are available if you have the time to come and I may disclose the many medicines.

Maliepaha, a owau wale no ka mea i ike i kela mau mea.

Possibly I am the only person who knows about these things.

CK: Ina hanau mai ka makuahine a ina pololei ole ka pepe, e hiki no oe ke hoohuli?

CK: If a mother is to have a child and the baby is not in the right position, can you turn it?

SP: Ae, hiki au ke hoihoi ka pepe a pololoi.

SP: Yes, I can set the child in the right position.

CK: Pehea oe e hana ai, me ka laau no e hoohuli ai?

CK: How would you do it, with an herb would you turn it into the right position?

SP: Aale, ma ko'u mau lima no (a hoohuli oe a..). Kii 'kula oe i ka aila (o ka aila)

SP: No, with my own hands (you would turn) You must use oil (oil) on the hands

no ka mea kou lima kalakala (i pahee) pahee. Haha oe a e ike no oe ke poo o ka pepe,

because the hands are coarse (to make them slippery) slippery. You can feel and know where the head of the child is

aole oe ike but (hiki oe ke haha) ae, haha oe a oolea maneinei ke poo kela,

but you don't see (you can tell by feeling) yes, you feel it is hard here, that is the head,

a ko oe. Ina ka poo maneinei, mai ko oe iluna no ka mea hoi ae aku nei ka wawae

and you apply pressure. If the head is over here don't you pressure upward because the feet will return to former

ilalo; hoihoi ke poo, hoihoi a ike no oe ka wawae te pii, a hele a pololoi

position below; return the head, return and you feel the feet going up to the right

i ka wahi o ka mea. Ka'u poe keiki apau loa like pu.

position. All my children were delivered by me, and in that manner.

CK: Nau i lawelawe ka oukou, kau poe keiki apau?

CK: You delivered all your babies?

SP: Elua keiki a'u paakiki (paakiki) ka manawa i kokoke i hanau. Ke'a ka pepe.

SP: Two babies of mine were difficult (difficult) close to birth. The child crossed.

Haha ana au a maanei ke poo (maha'i) ka wawae maluna nei. Maneinei paakiki loa

When I felt the head was here (the side) the feet up here. Here it was very hard

no ka mea keia wahi nei oole'a ko kaua aole hiki ke ko no ka mea

because this place of ours is hard and you cannot put on pressure because

hooku'i ia ana ko kaua lima i te uha nei (keia aoao) a ho'i ia hou au i

our arm movement is restricted by the thigh here (this side) and the head

te poo iluna, a i ka hoi hou ana i te poo iluna hoi ke poo iluna nei.

went up again, and when I went after the head again the head moved up here.

Alia, ko oe, ko oe a hoihoi ilalo me keia a hiki ka pepe ke huli,

Wait, you pressure, you pressure downwards like this until the baby turns,

a hiki ka manawa e set ai. A na'u wale no i hana i ka'u poe pepe;

until the time it sets. I alone delivered my babies;

aole kauka, aole kauka.

no doctor, no doctor.

CK: Keia manawa e oki ia ka wahine e ke kauka, a hemo mai ma ka opu mai ina oki.

CK: These times the mother is cut open by the doctor, and the child comes out from the stomach, if cut.

Ia oe iho, ko (ko iho wale no), ko ia wale no (ae).

You yourself apply the pressure (only pressure) only applying pressure (yes).

SP: Ka'u pepe apau loa, na'u wale no e hana. Hookahi wale no a'u pepe

SP: With all my babies only I attended. Only one of my babies

hanau iloko o ka haukapila. Keia keiki hope a'u, o Robert, hanau oia i ka haukapila.

was born in the hospital. This last child of mine, Robert, he was born in the hospital.

Ke kumu o ka hanau, hoomaka'uka'u ke kauka i ka'u hoa. "Mai hanau oe i ka hale

The reason for this birth, the doctor frightened my companion. "Don't you give birth at home

no ka mea keia hanau ana oe i ka hale paakiki, aole paha hiki kau kane ke hana,

because this time your giving birth at home will be difficult, perhaps your husband will not be able to handle,

mahape oe make." A i ka manawa maua e noho ana ma'o ala, nahunahu.

by and by you die." At the time we were staying over there, she began to labor.

A mea 'ku nei au, "Nahunahu oe (Yea, nahunahu wau). Aole pilikia,

I said, "You are having birth pains (yes birth pains I am having). No trouble,

noho no kaua i ka hale. A hoopuka mai oia ia'u, "Walaau mai ke kauka

we will stay at home. She reminded me, "The doctor has warned

ina wau e noho ana i ka hale, pilikia wau." "Auwe, hea ka pilikia?" "Make"

if I give birth at home I shall be in trouble." "Auwe, what trouble?" "Shall die."

Mea 'ku nei au, "Auwe, aale kaua maka'u i ke kauka; maka'u kaua i ke Akua,

I said, "Auwe, we ought not to fear the doctor; we must fear God,

ka mea nana i hana keia kino ame ka uhane, a oia ko kaua mea e maka'u aku ai.

the person who created this body and spirit, and Him we must fear.

Aole kaua maka'u i ke kauka. He oiaio he nui na olelo o ke kauka,

We must not fear the doctor. Truly, the doctor has given much counsel,

but o ka olelo nui, e maliu kaua Iaia." A mea mai ko'u hoa, "Aole,

but the highest counsel is for us to hearken to Him." Replied my companion, "No,

hoi au i ka haukapila." "Kou kuleana ia, ina oe makemake e hele i ka haukapila.

I go to the hospital." "It is your privilege if you want to go to the hospital.

Ko'u manao no e hanau no kaua i ka hale nei. Ae, piha ia kaua

My thought is that you give birth at home here. Yes, we have had

umitumaha keiki malalo o ko'u malu, ae." A paakiki loa no ko'u hoa,

fourteen babies under my care, yes." But my companion was adamant,

a ika hoi ana, mai poino no, (oia?) mai poino no.

but by going to the hospital she almost died (was that so?) almost died.

CK: Pehea ka ma'i akepau, heaha ka laau no kela ma'i?

CK: What about tuberculosis, what is the medicine for that disease?

SP: Ka akepau, (inu leko) inu leko, a keia mea, a ua poina ana 'honei au

SP: Tuberculosis (drink watercress juice) drink watercress juice, and this herb, I have forgotten

i kekahi o ka laau o ke akepau. Nui na laau o ke akepau. Pela ka ho.

a certain herb for tuberculosis. There are many herbs for t.b. Likewise, the asthma.

Ka ho he laau no kona. Ai no e ulu nei, ke ulu nei. He pua keokeo,

Asthma has its own medicine. It is growing, growing here. It has white flowers,

nunui ka pua, a o kona pua, oia kau e puhi, puhi nohoi, a o ka uwahi oia kau e ..

big flowers, and this flower you roast, roast indeed, and the smoke you..

CK: He laau kela mai ka aina Pake mai. Lawe mai, lawe mai ka poe pake.

CK: That medicine came from China. It was introduced here by the Chinese.

Hana oe ka mea maloo (puhi), puhi oe e like me ka paka, e puhi oe. Maikai kela laau

You use the dry flowers (roast), you roast them like tobacco, and you smoke. That medicine is good

no ka hanō, ne hele a pau ka hanu.

for asthma, if breathing is difficult.

SP: Keia, aale, puhi oe iloko o ke pa, puhi oe a ka manawa e a ai, oia kou manawa

SP: This, no, you roast it in a plate, you roast it until it ignites, and that is your opportunity for

oe e inhale ai ka uahi. Aole oe puhi e like pu me ka puhi ana o ka paka.

you to inhale the vapors. You don't smoke it like smoking tobacco.

(Oia, inhale wale no) inhale wale no (hanu wale no, hanu iloko) ae

(That is so, only inhale) only inhale (breathe only, inhale) yes

a hiki ka manawa e hemo ai a pau ai i kela mea. A pela no ka wahine hanau.

until the time all the phlegm comes out. Likewise with a woman in birth.

Ina nui ka pepe, a moku, ike no oe ina nui ka pepe, over, a pilikia,

If the baby is large, and there is a tear, you understand if the baby is over-sized, there is trouble,

moku kona wahi, aole laau e hiki ke kau ia, o ka akoko[1] wale no.

there is a tear, and there is no medicine to use, only the akoko.

(Heaha kela laau?) Akoko, (akoko, heaha kela ano laau?) ai no e ulu nei i Kanaio.

(What is that herb?) Akoko, (akoko, what is that kind of herb?) is growing at Kanaio.

Hele oe kona lau, a puna mai oe kona lau, ku'i a pau, kona wai oia kau e kau ai,

You pluck its leaves, and you put over each other its leaves, pound them, and finished, its juice you put on,

but ka pilikia no paha ia, he ikeika. Paa oe o kau wahine no ka mea

but the trouble with it is it is powerful. You must hold your wife because

ka manawa e kulu ai kela wai iluna i kona wahi, lele ka wahine iluna,

when you drop that juice on her fissure, the woman jumps up,

(wela) wela. (Kulu ma ka ma'i o ka wahine maleila e) hookulu wai oe no ka mea

(burns) burns. (The substance is dropped on the tear) You drop it because

ua moku, no ka mea ka wahine i moku, ina oia hunā, aole nalowale kela mea.

of the tear because a woman with a tear, if she conceals it, that condition cannot be hidden.

Inoino ana kela mea, a hoike oia kona pilikia. Nona no kona laki aole hunā.

Infection sets in and she will disclose her trouble. It is to her advantage if she does not hide.

Kahi poe hunā, hilahila, a malama a kukonukonu no, aole wa e hiki ka laau ke kau.

Some women will not divulge because of embarassment, and the infection continues, and it cannot be treated.

Aole hiki oe ke ku no ka mea wela kela but o kela wela aole kela wela

You cannot stand it because that juice is hot, but that burning is not to

e make ia oe. He wela kela e ola ai. Paa oe i kau wahine. Hookulu a

make you die. That burning is to heal. You must hold your wife. Drop

[1] A shrub with milky sap (Euphorbia).

i hookahi manawa, elua manawa, lawa. Noho aku oe elua la, a hookulu hou,

one time, two times, enough. You rest two days, drop again,

hookulu hou. Pau, kona ola no ia, ola. (Ola kela wahi i moku aku ai)

drop again. Finished, it is her recovery. (That part which was torn heals)

ae, ola. Aole humuhumu, aole na ano apau. Keia la oki ia a humuhumu.

yes, heals. No stitches, none whatever. This day it would have been stitched.

Ka laau a ke kauka a ke Akua i hoouna ia mai maluna o keia honua,

The treatment God gives to a doctor sent to this earth,

aole humuhumu. Ka laau no, a paa.

requires no stitching. Healing is by herbs.

CK: Pehea keia poe laau kahea?[1]

CK: What about these people who practice laau kahea?

SP: Laau kahea, laau ihiihi loa kela. Aole hiki kela laau ke hana.

SP: Laau kahea, that is a sacred remedy. I don't know how to use that cure.

CK: Ka poe makaukau no e lawelawe kela ano laau, heaha ka lakou mea i hana ai?

CK: What do people who are prepared to engage in that practice do, what do they do?

Ua ike maka oe?

Have you been an eye-witness?

SP: Ke ihi,[2] ke ko kea,[3] a ke ko uahi-o-pele.[4] A he nui na laau. Ka olena[5] nohoi,

SP: The ihi, the kokea cane, the uahiopele cane. And there are many medicines. Also the olena,

ka hapa o ka olena, awili oe. Nui na laau awili. Poina 'hola au ka hapanui

the half of the olena, you mix these. Many medicinal ingredients are mixed. I have forgotten most

o ka laau. Oia ka pilikia no ka mea aole au hana kela laau. Oia ko'u kumu

of the herbs. That is the trouble because I have never used that remedy. It is my reason

hoopaa ole. (Kahea wale no paha lakou). Me keia mau laau apau a kahea,

for not recording them. (They would simply call) Using all these medicines they would call,

[1] A type of faith healing for broken bones; [2] creeping weedy herbs; [3,4] cane varieties

[5] The tumeric, a kind of ginger (Curcuma domestica)

alia a kau, (oia?) ae (aole kahea wale no) aale kahea wale no.

before calling they would apply the medicines (was that so?) yes (not only call) not only call.

Hana oe keia laau apau, a kahea oe.

You apply these medicines, then you call.

CK: Heaha ka lakou mea i kahea? "Ke pili nei keia laau i ka wahi eha." Ae mai oe.

CK: In calling what did they say? "The medicine is now applied to the injured area." You, the injured, say Yes.

(Ae). "Ke hoi nei ka iwi i ka iwi, ke a'a koko ia ka a'a koko,

(Yes). "The broken bones are knitting, the blood vessels, the nerve fibers,

ka i'o i ka i'o." Ae mai oe. (Ae). "Ua ola oe." Ae mai oe. (Ae)

the tissues are restored." You say Yes (Yes). "You are healed." You say Yes. (Yes)

SP: A oia ka pilikia o kela laau. Ai no a ike o kela laau aole hiki ia'u.

SP: That is the trouble with that medicine. Unless I know that treatment I cannot practice it.

Aole no hiki au ke olelo aku ia oe ike au i kela laau no ka mea aole au i

I cannot even say to you that I know that medicine because I have never

hana i kela laau.

usedthat form of medicine.

CK: Iloko o ka Ekalesia e hele kakou e like me ka mea i kauoha ia mai kakou.

CK: In the Church we go according to what we are commanded to do.

Hele poni me ka aila, kau na lima, ola ka ma'i. Keia mea ka laau kahea

We annoint with oil, lay on hands, the sick is healed. This thing the laau kahea

no ka poe kahiko no paha kela.

is perhaps for the people of old times.

SP: Aole, he mau no kela laau a hiki i keia la (hiki i keia la).

SP: No, that practice continues down to this day (down to this day).

CK: No na iwi haki haki wale no kela ano laau. Ina haki ka iwi oia ka laau

CK: That kind of treatment is only for broken bones. If the bone breaks it is a treatment

e kii ai, keia laau kanea.

to seek, this laau kahea, according to some Hawaiians.

SP: No ka mea ko'u hoomaopopo nui no na mea i hana iaai no ko'u nui kino,

SP: Because as I recall many things have been done for my large body,

i loaa ka nawaliwali. Kii 'kula wau i ka laau o ka honua.

whenever afflicted. I would get the herbs of the earth.

Ko'u hana ana i kela mau mea, loaa no wau kahi, kahi oolea, a hiki keia la.

By my doing those things, I have had strength to this day.

Ke hana nei wau i ka laau o ka honua, ka mea Ana i houlu ai, oiahoi,

I am using the herbs of the earth, the things He grows, that is,

ka popolo[1], ka mamaki,[2] ka nehe,[3] (he ti, hana ti) hana ti (ka mea kela no ke aha?)

the popolo, the mamaki, the nehe (nehe used as a tea) a tea (what is that for?)

hooma'ema'e i ke kino (hooma'ema'e ke kino e like me ke ko'oko'olau[4]).

to purify the body (the ko'oko'olau is also used to purify the body).

Ke ko'oko'olau like pu but o ka nehe teita kela ke inu oe. Ke hana nei au

The ko'oko'olau is like the nehe but the latter is a more potent drink, when you drink it. I am drinking

i kela mau mea no ko'u nui kino, ka nehe.

the nehe tea for the good of this big body.

CK: A heaha ka laau maikai no ka puuwai, ka ma'i puuwai?

CK: What medicine is good for the heart?

SP: I ke au i hala, oiahoi ka laau o ko'u kuku i walaau mai ai no ka puuwai,

SP: In the old era, that is, the medicine for the heart that my tutu talked about,

oia no keia olena. Kupa oe a mo'a, a o kekahi ano laau o ka olena

it was this olena. You cook it well, and one way to apply the olena

he wa'u oe a pau, a kona wai, oia kau i mea iloko o (ka pepeiao).

is to grate it, finished, its juice, it is used internally (in the ear).

Keia nei aole. Kupa oe a mo'a, a kona wai oia kau e inu ai, a me keia laau

This instance, no. You cook it well, and its juice you drink it, together with this medicine

1 The black nightshade (Solanum nigrum); 2 small native trees (Pipturus); 3 used for tea;
4 Kokoolau is used as a tonic and a tea.

e olelo ia nei, he noni[1] (noni). Elua ano noni, he noni pehu, a he noni o kaua.

referred to, is noni (noni). There are two kinds of noni, the lumpy type, and the ordinary type.

Inu oe kela noni pehu, no ka ma'i pehu kela. Pau kela pehu, a inu o kela laau

You drink of that lumpy variety, which is for dropsy. The swelling disappears, and you drink that medicine

oiahoi no kou...

that is, for your...

CK: Kela ma'i pehu ina pehu kou wawae paha, ina pehu ka wawae, inu oe kela mea a pau

CK: That sickness, dropsy, if the swelling is perhaps in your feet, if the feet are swollen you drink all that medicine

(pau). Mamua i na Hawaii ina pehu ka wawae hana ka pahu. He hoailona kela

(finished). Formerly among the Hawaiians if the feet swole, they would make the coffin. That was a sign

e make ana ke kanaka. Keia he laau noni pehu, oia ka laau, hana oe...)

that the person would soon die. This lumpy variety of noni, so that is the medicine, you...

SP: A ina aole ola i ka noni, ai a'e no ia laau, ai a'e no ia laau no ka mea nui ka laau,

SP: And if noni does not cure, there are other medicines, there are other medicines because there are many medicines,

nui ka laau.

many medicines.

CK: O ka puuwai, o keia laau olena (maile hohono) maile hohono (maile hohono, inu ki)

CK: For the heart, this herb the olena (maile hohono) maile hohono (maile hohono, used as a tea) used

inu ki. Ehia manawa e inu ai, elima no?

as tea. How many times do you drink, five?

SP: Hana oe a nui a kupa oe a mo'a a hookomo iloko o ka omole, a kau iloko.

SP: You prepare plenty by boiling thoroly and putting it into a bottle, and putting it aside.

Noho oe a ano'e, inu; a noho aku no oe a ano'e, a inu, a hiki ka manawa e pau ai kela mea.

When you feel sick, drink it; and when you feel sick again, you drink it until the time the illness disappears.

Inu oe kela mea. Keia brother o mea, o Mahi, ke ole au kuhihewa ke inu nei oia

You drink that thing. This brother, Mahi, if I am not mistaken he is still drinking

i kela mea, ke ole au i kuhihewa (ka maile hohono) ka maile hohono.

that thing, if I am not mistaken (the maile hohono) the maile hohono.

[1] A samll tree, the Indian mulberry (Morinda citrifolia).

CK: Lohe au o ka ma'i diabetes maikai kela (maile hohono) maile hohono.

CK: I have heard that (maile hohono) maile hohono is good for diabetes.

Mehemeala, he laau maikai kela no na ano ma'i like ole.

Apparently, that herb is good for many other kinds of illnesses.

SP: Nui no na laau, nui no na laau maikai.

SP: There are many medicines, many effective medicines.

CK: Pehea na keiki kane, oki poepoe no oe i na keiki kane? Kau poe keiki kane.

CK: Regarding the boys, have you circumcized your boys? Your sons.

Nau no i oki?

Have you done the cutting?

SP: Aale, kahea oe (kahea oe); hemo ke keiki. Nana oe ua ano mea. Kahea (kahea)

SP: No, you call (you call); the penus comes out. You see that kind of practice. You call (call)

kahea, kahea oe (kahea) kahea oe ma ka inoa o ko'u kuku ina hiki iaia ke kokua mai

call, call (call) you call in the name of my tutu if he might help

ia oe no kekahi o ka'u keiki, "kau moopuna i loaa i kekahi haawina e hiki ole

you in behalf of one of my children, "your grandchild who has a condition that should not

ke malama i kela mea a hiti kona nui ana." Po ekahi, po elua, po ekolu,

be continued until he grows into adulthood." First night, second night, third night,

uwe mai ka pepe. Ke hele aku oe a ua moku (oia ka?) ae, a peia 'ku ana he keiki.

the child cries. When you examine,the prepuce is slit (is that so?) yes, and so it has been with every boy.

Kahea no wau i ko'u kuku, aia (Owai kou kuku?) o Kekahuna Kuku'e.

I would appeal to my tutu, there (Who was your tutu?) Kekahuna Kuku'e.

(Pule oe, a kahea kona inoa?) E. Kahea no oe ma kona inoa, "Oiahoi ia ce

(Do you pray and then call in his name?) In his name I would say, "You,

i ko'u kupunakane, ua loaa ka'u pepe, kau moopuna. A he mea maikai ia oe

my grandfather indeed, here is my baby, your grandchild. It would be good for you

e oki oe i ka mea a'u e (ka ma'i o kou pepe kane) ka'u pepe, e oki oe

to circumcize my (boy's penis) child, you to circumcize

no ka mea o oe kai ike, owau aole wau ike, a oiai keia moopuna nau keia moopuna."

because you have the skill; for me, I do not know; while this grandchild this is your grandchild."

A pau 'ela no i kau kahea ana, a noho oe, a hookahi la, elua la, ekolu ka la,

And after you have done your petitioning, you wait, one day, two days, the third day,

a hoomaka mai ka pepe e uwe (hemo mai kela ili). Nana 'ku oe ua pehu (ua pehu).

and the child begins to cry (the prepuce has been slit). You notice the penis is swollen (swollen)

Oia pehu no oiala, imi a hemo. Ae, peia ka'u pepe.

It swells up, then subsides. Yes, so with my babies.

CK: Keia kuku ou, he kahuna lapaau oia.

CK: This tutu of yours, was a medical doctor.

SP: A, oolea kela. (Nawai i a'o mai iaia, na kupuna no?) Ke'e! mai kona mau

SP: And a very strong one. (Who taught him, his progenitors?) Oh! from his

(kupuna no) yeah. No ka mea, ko'u kuku, olelo aku wau ia oe ka moolelo,

(progenitors) yes. Because my tutu, I tell you a story,

ko'u kuku hookuku me keia kahuna o Molokai. Hoomaopopo kaua o Molokai olelo ia

my tutu challenged this head kahuna of Molokai. Molokai then, we know, was noted

he pule o'o, (ae, lohe au kela) pule o'o o Molokai. A hookuku 'honei

for powerful praying (yes, I have heard that) the powerful praying of Molokai. The two kahunas challenged

keia mau kahuna, oiahoi o Kekahuna Kuku'e ame keia kahuna o Molokai.

one another, that is, Kekahuna Kuku'e and this kahuna of Molokai.

Weiho 'kunei keia kuku o'u he pohaku ālā. Ike no oe ka pohaku ālā o tahakai

My tutu produced a hard volcanic rock. You know the ala rock from the beach

(ae, ae), a weiho 'ku nei keia elemakule. "Keia pohaku ālā, e pule kaua.

(yes, yes) and this old man put it down. "We shall individually pray over this rock.

A pule oe, a ina noha, alia keika oe. A i ne nohoi a'u e pule a i naha,

You pray, and if it cracks, then you are powerful. And if I pray and it cracks,

a ka'i ia'u ke ola." Pule kela kahuna o Molokai. Keia pule ana keia pohaku,

life will be mine." This kahuna of Molokai prayed. Upon his praying over this stone,

pule a aole noha. Keia kuku a'u naha keia pohaku. Pule oia

praying, the rock did not crack. This tutu of mine prayed, this rock cracked. He prayed

a hiki kona mana i haalulu, ai a neke oia i tau uwe, naha keia pohaku.

with all his being, cried and cried, this stone broke into.

CK: Pehea ka puaa, hiki no oia ke pule a make ka puaa?

CK: What about the pig, could he pray a pig to death?

SP: Ka! oia ka oole'a ka pohaku mamua o ka puaa.

SP: Oh! a stone is much more impregnable than a pig.

CK: Lohe au, olelo mai o Paul Elia ia'u, kona kuku, aole lakou, aole pepehi ka puaa,

CK: I heard Paul Eli say that his tutu, they never, never killed a pig,

pule wale no, make ka puaa.

he only prayed and the pig would die.

SP: Ah, I think, kela kuku o'u make ka puaa, no ka mea ka pohaku oia aku ka oole'a

SP: Ah, I think, that tutu of mine could kill a pig too because the stone, it is more formidable

mamua o ka puaa.

than a pig.

CK: Ua lohe no oe na poe kahiko pule maluna o ka mai'a liilii, a ulu keia mai'a?

CK: Have you heard of the ancients who would pray over a banana sapling, and this banana would grow to maturity?

SP: Lohe au kela. Ko'u kuku kela. (Hoike mai oe). Oiahoi, ka mai'a, mamake oe

SP: I have heard about that. My tutu could do it. (You explain). Namely, the banana, you want

ka hua, ka nui o ka hua, ae, ko'u tutu helu oia ka mahina, hoaka[1], hoku[2],

it to fruit, give much fruit, yes, my tutu would count the nights, hoaka, hoku,

mahealani[3], oia ano, a kaloa[4] nohoi a hiki ka manawa e kanu ai ka mai'a,

mahealani, and such, and also kaloa until the time to plant the banana,

weiho oia kona lole. Weiho oia kona lole a ilikini a hapai ka pohuli,

and he would remove his clothes. He would strip to the skin, and carry the sapling,

pohuli liilii wale no, me ka hana nui e hapai ia

only a small sapling, and with laborious effort - just simulating - carry it

[1] first new moon; [2] full moon; [3] night after full moon; [4] eight nights later, after full moon

a (komo iloko o ka lua) ae, pela hoi i kanu iaai.

and (put it into a hole) yes, thus was the planting done.

CK: Ka'u mea i lohe ai, keia poe kahuna[1], pule no lakou maluna o keia pohuli.

CK: What I have heard was these kahunas would pray over this banana sapling.

Iloko o kela hora ulu keia mai'a a nui, a puka na lau nui, puka ka hua,

Within that hour the sapling would grow to maturity; the large leaves would appear, so would the bunch of

a pala. (Kela, aole) Pule wale no lakou, pule. Aole oe maopopo kela mea? banana

and it would ripen. (That, no) They would only pray, pray. You don't know about that?

SP: Kela, aale. Peia 'hola ko'u kuku. Hapai a, wahi pohuli uutu wale no,

SP: That, no. Thus would my tutu do. He would bend and lift up a small sapling,

me ke ko'iko'i e hapa ai. (Ina hua mai, nui) Ulu mai, hua mai

simulating tremendous strain in lifting it. (If this tree bore fruit the fruit would be large). The tree would grow and

ho (nunui ka ahui) nunui ka ahui, hiti ole o kaua ke hapai, ae. bear fruit,

ho, (a big bunch) a huge bunch that you and I could not lift, yes.

Peia 'hola ka nunui. A ko'u kuhihewa oia mea wale no kau e hana ai,

Big like this. If I am not mistaken that was all you would need to do,

aole me ka pule oe e pule ai, ae. (Pela no.) Hana au i kela mea.

not with your praying, yes. (That was it.) I have done that.

CK: Pela no ke kanu ana ka uwala. Pule no, kanu ke kalo, pule no.

CK: That was the way potato was planted. When they planted taro, they prayed.

SP: Aale pule, aole oi aku ka ihiihi o ka mai'a mamua o ke kalo, o ka uwala.

SP: No praying, as the banana was no more sacred than the taro or potato.

Owau hana au i kela hana. Aale nunui ka'u poe mai'a, liilii,

I have followed that pattern. But my bananas were not large, but small,

but nui ka hua o ko'u mai'a.

but my banana bore fruit abundantly.

CK: Ina pa mai i kekahi oukou i ka pule o ke kahuna, kahuna anaana, heaha ka mea

CK: If one of you wereattacked through the praying of a sorcerer, what did

[1]Priest, sorcerer, expert in any profession like navigation, astronomy, etc.

a oukou i hana ai? Na kou kuku no e hooponopono.

you folks do? Your tutu handled that matter.

SP: E, walawala lakou (i kou kuku). Hoomaopopo oe keia wahine o Mary Doe, (ae)

SP: Shucks, they would be destroyed (by your tutu). You remember this woman, Mary Doe, (yes)

aole kela ko kaua kuleana e walaau i kekahi poe. But he mea keia a'u

we have no right to talk about other people. But this is something I

e hoike ia oe. Keia wahine a John Doe, o Mary Doe (Mary Doe, kona wahine elua

will reveal to you. This wife of John Doe, who was Mary Doe (Mary Doe, his second wife

kuku kela no'u o Lucy Doe, wahine elua kela, no Hana) a ua ike au kela.

Lucy Doe being a tutu of mine, that second wife being from Hana) and I know that.

Ua halawai au me kela luahine (kuku kela no'u). Ka pilikia no ma ka aoao

I have met with that woman (that was a tutu of mine). The trouble was on the side

no John Doe. Kela luahine oluolu kela; he makua pololei maoli kela.

of John Doe. That old lady was very kind; she was truly a mother.

(Keia wahine au i olelo mai oia ka wahine o John Doe). He wahine ai kanaka kela.

(This woman you are mentioning she was the wife of John Doe). That first wife was a man killer.

Ina oia pololi, pololi kanaka, na kahuna anaana, a hoouna. Lele no keia po,

Like other sorcerers when she was hungry for man she would dispatch her devils, They would fly that night,

a po no a ao, make (make). Peia aku, peia aku. A he hipa keia.

and the next day, the marked party would be dead (dead). Thus would this go on. And there was this sheep.

He hipa keia na Kaniela liilii. Hele 'ku nei keia hipa a pepehi i ka hipa keiki

This sheep was owned by Daniel, Jr. This sheep went and killed a lamb

a John Doe. (Huhu maila keia wahine) a huhu keia wahine. Hele mai keia wahine

of John Doe. (His wife became angry) and this woman was angry. This woman came

a hoouna i ke keiki, "Hele oe hopu kela hipa." A aia ka olelo o ke keiki,

and directed a boy, "You go and catch that sheep." And this was the response of the boy,

"Mahape kaua make, mahape kakou make." "Tsia, aole kahuna maneinei

"By and by we die, by and by we die." "Shucks, no kahuna here

ke hiki e pepehi ia ka wahine o Doe. Tii keia keiki; hopu ka hipa;

can destroy the wife of John Doe. This boy went to get the sheep; he grabbed the sheep;

hoi mai; pepehi ia a make; kiloi ia iloko o ka pa pipi. A noke keia kanaka

came home; killed it; and cast it into the corral. This man, the owner, persisted in searching

aole hoi mai ka hipa. A hele 'ku nei na keiki a keia kanaka, o Kaniela,

but the sheep had not come home. The children of this man, Daniel,

hele i ke kula. Ike tu nei oia teia po make iloko o ka pa. Keia mau keiki

went into the pastures. They found the sheep dead in the corral. These children

hoi 'ku nei. Keia keikimahine walaau i ka papa. Pii mai nei ka papa.

returned home. This daughter told the father. This father went up to check.

Keia pii ana mai a weiho ana kahi hipa iloko o ka pa. A hele 'ku nei keia kanaka,

This going up he noticed the dead sheep in the corral. So this man went,

"Pehea oukou i pepehi ka'u hipa a make iloko o ka pa?" "Aale makou ike,

"Why did you folks kill my sheep and leave it in the corral?" "We don't know,

akahi 'kula makou ike." (Hoopunipuni mai) hoopunipuni (wahahee) wahahee,

we have just learned about it." (Prevaricating) prevaricating (lying) lying,

a hoi keia kanaka. Olelo 'ku nei keia poe e hele kii ke hipa e lawe.

so this man returned home. These people had told him to go and take the sheep away.

Mea 'ku nei o Kaniela, "Aole, make iloko o kou kuleana o oe ke kuleana.

Daniel had replied, "No, the sheep died on your premises, therefore it is your problem.

Aole make iloko o ko'u kuleana." Hoi keia kanaka. Keia hoi 'ku nei,

It did not die on my property." So this man returned. Upon his returning,

iho polelei i Kekahuna. Iho ana i Kekahuna olelo mai la o Kekahuna,

he went directly to Kekahuna. When Kekahuna arrived, Kekahuna said,

"Hele no keia kanaka a ku," oia ka olelo o keia Kekahuna. (Owai keia Kekahuna)

"You go there and stand, " that was what Kekahuna said. (Who was this Kekahuna?)

ko'u kuku (kou kuku, ae). Olelo mai ana o Kekahuna, "Hoi oe."

my tutu (your tutu, yes). Then Kekahuna said, "You go."

Aole walaau mai kela kanaka he mea, mea, mea. "Hoi oe, kii oe ka wawae
That man did not ask why, what, and why. "You go, get a leg of
i kou hipa, oki, a hoi a mawaho o ka lanai, a hana oe paa, kau iluna.
your sheep, cut it, and return and outside the veranda you fasten the leg and hang it up.
Kau oe luna ma ka wahi o ka la e loaa ai i kela wawae hipa, a oia ka laau."
You hang it up where the sun can get to that sheep leg, and it is the remedy."
A hoi keia kanaka, hoi ka hipa, i ka wawae o ka hipa, hoi mai, kau mawaho o
So this man went, went to the sheep, got a leg of it, returned, and hung it up outside
ka lanai. Po no ao, make (make kela wahine) ae, make (ikeika no ka pule o kau kuku)
the veranda. The next morning, dead (that woman was dead) yes, dead (the prayer of your tutu was powerful)
Na kaua i olelo ae, ka puaa. Ua oia aku ka paakiki ka pohaku mamua o ka puaa.
And you asked if he could pray a pig to death! The stone is harder than a pig.
(Ina kela ka puaa, auwe, ua walawala kela puaa, aole emo pau. A, a, aole uwe,
(If that had been a pig, goodness, that pig would have tumbled over, in no time dead. And no squealing,
aole hanu, moe malie oia. Pono no ao, make. Iho mai nei o Kaniela;
no breathing, it would lie still. Over night, dead. Kaniela came;
iho mai nei o Kaneila e uku, e uku i ka mea keia elemakule i hana ai.
Kaniela came to pay, to pay this old man for what was done.
Hoole 'ku nei keia elemakule. "Aole na'u, aole na'u i pepehi i kela wahine,
This old man refused. "Not I, not I who killed that woman,
nau no i pepehi." Ae, oia no ka olelo o keia elemakule. "Mai olelo mai oe
you killed her." Yes, it was the statement of this old man. "You must not say
na'u i pepehi. Aole. Nau no i pepehi; o oe ka mea i hele mai e ike ia'u.
I killed. No. You killed; you had come to see me.
No kou makemake e haawi ia i kela wahine i poino no ka make o kau hipa.
For you wanted that woman to be destroyed for killing your sheep.
Aole oe olelo mai na'u. Nau no i pepehi i kela wahine."
You must not accuse me. You yourself destroyed that woman."

Maka'u keia kanaka; maka'u keia kanaka. A olelo keia elemakule, "Hoi oe."
This man feared; this man feared. But this old man said, "You go home."
A komo hou he kanaka. Keia kanaka, makemake loa i keia wahine.
Came another man. This man desired very much this certain woman.
Aole no nae he loaa manawa iaia e hele e ike i keia wahine. (Owai keia wahine?)
However, he did not have the time to go and see this woman. (Who was this woman?)
He wahine nui keia. Ka inoa o keia wahine o Jane Doe. (He wahine ua aloha
This was a large woman. The name of this woman was Jane Doe. (A woman loved by
keia kanaka) aloha keia kanaka. (Hoipoipo) Maka wale no keia wahine,
this man) loved by this man. (Loved) He had only cast his eyes on this woman,
aloha keia kanaka. Oia hoi, ka olelo paani. Hele 'ku nei keia kanaka;
this man loved her. That is, this is only a playful allusion. This man went;
hele 'ku nei keia kanaka. "Mamake au hana mai oe i kela wahine i wahine na'u."
this man went to the old man. "I want you to do something so that woman will be my wife."
"Si'e! Hoi oe, nana oe ka piku pala." Ka piku, ike no oe ka piku (ae, fig).
"Gosh, you go, and you look for ripe fig." The fig, you know the fig (yes, fig).
"Hana oe a piha hookahi kini, a lawe oe a haawi iaia e ai." "A pehea a'u e hana ai?"
"You fill a bucket, and you take it and give her for her to eat." "How shall I do it?"
"Aale, lawe oe kela kini a haawi iaia, e ai oia i kela piku." Hele keia kanaka,
"No, you take that bucket and give it to her so she can eat those figs." This man went,
hana a piha, a lawe 'ela. Kela po hoi mai kela wahine e moe me ia. Nana oe.
filled a full bucket, and took it to her. That night that woman came and slept with him. You see.

CK: Ikeika no ka pule, ka pule hoalohaloha.

CK: That was a powerful prayer, love-making prayer.

SP: A kela kanaka, kela elemakule, ko'u kuku, oolea kela (oolea), oolea.

SP: That man, that grandfather of mine, that old man, that was powerful (powerful) powerful.

CK: I ka po hiki oe ke ike keia akua-lele, e lele ana, keia poe anaana, poe kumimi.

CK: At night you could see these balls of fire flying, sent by these sorcerers, these sorcerers.

SP: Kela wahine a John Doe, a na poe pepehi kanaka, kumimi, helu ekahi kela.

SP: That wife of John Doe among man killers, sorcerers, that was number one.

I keia kuku o'u pokole kona mau la (walawala) walawala (loaa pono oia) loaa pono.

But this tutu of mine cut short her days (tumbled over) tumbled over (she certainly got hit) certainly got hit.

Na poe pepehi kanaka oia ano, ai hemo, a he laau no ko lakou e loaa ai.

Man killers like her kind, scavengers, there is a way to get at them.

Ua ike au i ka hana ana o ko'u kuku i kela mau mea. Aole au malama no ka mea

I know what my tutu did to these people. I have not practiced it because

aale hiki kakou ke malama i kela mau mea. But o ka laau, oia no ka'u e malama nei,

we cannot observe those things. But herbs, these I am using,

no ka mea o ka laau aole mai a kanaka mai e loaa mai ka laau (mai ke Akua mai no)

because herbs are not from man to be obtained (from God)

mai ke Akua mai no keia mau mea no ka mea hana o ke Akua i ka honua me ka laau

from God are these things because God created the earth and herbs

e ola ai na kauwa malalo nei, no ka mea ua ike o ke Akua aohe kauka

to save the life of his servants down here because God recognized there were no doctors

ame na mea apau e hoola ke kanaka, oia wale no. A oia ke kumu ma na wahi apau

and other means to heal man, only herbs. It was the reason that wherever

ana i hana ai i ka honua me ka laau. But o ka pilikia iwaena no na poe

he created he also created herbs. But the trouble is among the people

ana i hoola ai aohe e maopopo i ka mea ana i hana ai. Lawe 'ela no lakou

he has preserved there has been no effort to know these herbs that he has created. They simply go by

i ko lakou kulana. Ai a pilikia loa, oia ka manawa e huli ai a nana iaia.

their own strengths. When they are in real trouble that is the time to seek Him.

CK: Keia manawa ua huli loa ka manaoio o na kanaka i na kauka haole.

CK: This time the faith of men has been put in haole doctors.

SP: Nana oe ku'u hele ana 'ku nei i Honolulu i ka haukapila, Tripler Hospital,

SP: You see my going to Honolulu to the Tripler Hospital,

no ka mea hele au i ke kauka a hiki ka manawa e hoi mai ai. A i ko'u loaa ana
was because I had to be with a doctor until the time I returned. When I sustained
keia haawina e like pu me keia, hele au i ka haukapila no ka mea
this affliction like this, I went to the hospital because
hele au iloko o ka haukapila, aole wau uku. Ku'u kahea wale no i ka office,
if I go to the hospital I pay nothing. Only my call to the office,
a hana ia mai ka check a pau everything pau, hele i ka mokulele.
and a check and everything else would be attended to, and I would catch a plane.
Ko'u hele ana a loaa ia'u keia haole.
Upon my going I met this haole.

NOTE: Definitions, scientific names of plants and other kinds of living things, explanations, etc. in the footnotes on the foregoing pages were taken from Pukui-Elbert Hawaiian English Dictionary

CLINTON KANAHELE INTERVIEWING
HENRY KAHALEULAOKEKUA KAMALI (BORN DECEMBER 1, 1886)
AUGUST 14, 1970 AT PEAHI, MAUI

Interloper ( )

CK: Mahea oe i hanau iaai?

CK: Where were you born?

HKK: Hanau ia au i Pauwalu, kahi i ku ala ka halekula.

HKK: I was born at Pauwalu, where the school (Keanae School) now stands.

CK: Ma Keanae keia (ma Keanae keia, Pauwalu) Pauwalu.

CK: This is at Keanae (this is at Keanae, at Pauwalu) Pauwalu.

HKK: Pauwalu, oia kahi ku ala kela halekula, about 25 ft. from the school to the east.

HKK: Pauwalu, it is where that school stands, about 25 ft. from the school to the east.

Maleila wau i hanau ia, maleila. Kela ko'u wahi i hanau ia.

There was I born, there. That was my place of birth.

CK: Owai kou mau makua?

CK: Who were your parents?

HKK: Ko'u mau makua, o Kamalu, ko'u makuakane; o Kulamita, ko'u makuahine.

HKK: My parents, Kamalu was my father; Kulamita was my mother.

CK: Nohea mai keia mau mea?

CK: From where were these individuals?

HKK: Noleila no. No Wailua-nui no. (No Wailua-nui) Wailua-nui. Noleila no

HKK: From there. From Wailua-nui. (From Wailua-nui) Wailua-nui. From there

laua elua; noleila no laua elua.

were the two of them; from there were the two of them.

CK: Kou wa opio, nui na kanaka o kela aina?

CK: When you were young were there many people (Hawaiians) in that land?

HKK: Ae, ko'u mau la opio i hoomaopopo, nui na kanaka, but mamua aku o kela manawa,

HKK: Yes, in my young days I remember there were many people, but before that time

he oia 'ku ia, mamua o ko'u manawa mai no ka mea o ka moolelo e pili ana

there were still more, before my own time because according to the records

i ka Ekalesia, oiahoi, ma Honomanu kahi mua loa kela i malama iaai

of the Church, namely, at Honomanu was first held

o kela halawai o na mokupuni holo okoa. Honomanu no ka mua loa.

an all-island Conference. Honomanu was the very first.

CK: Nui na kanaka o kela aina o kela manawa?

CK: Were there many natives in that land at that time?

HKK: Nui, me keia, o Wailua, Mamona wale no apau loa a hele mai Wailua,

HKK: Many. To illustrate: In Wailua there were only Mormons until

a hoi mai i Waianu. A i o kela, hele mai oe i ka halekula, ai o leila

Waianu. That is located where you approach the school and where

ke kahawai, pii mai oe makai manei o kela poe kauhale e kuku wale no

the stream is, as you ascend from makai and pass houses that are not inhabited

o keia manawa, o Waianu ka inoa o kela wahi (o Waianu). Poe Mamona wale no

these times, Waianu is the name of that place (Waianu). Only Mormons

kela pau loa. A ho'e i Keanae, he Mamona wale no. Honomanu, Mamona wale no

in that entire area. Only Mormons all the way to Keanae. In Honomanu only

a hiki i Wahinepee (Wahinepee). Wahinepee Mamona wale no. (Nui no na kanaka

Mormons

Wahinepee (Wahinepee) included. Only Mormons in Wahinepee. (Many natives

o kela manawa). Nui, a kela kahi mua loa i malama iaai o kela halawai

in those times.) Many, and that was the place where first was held that meeting

o na mokupuni apau (oia?) i Honomanu (Honomanu) ae, ma kahi ko'u lohe..

encompassing all the islands (is that so?), at Honomanu (Honomanu) yes, according to what I have heard..

CK: Aihea ka hale halawai o kela manawa, malalo o ke alanui paha,

CK: Where was the meeting house at that time, possibly below the (present) highway,

mauka paha o ka alanui o keia manawa?

possibly above the highway of these times?

HKK: Makai no ke alanui (pili kahakai) e, no ka mea ke alanui o kela manawa

HKK: Below the highway (near the beach) yes, because the highway of those times

pii me ka lio, aole like pu me keia. Hele ma kela alanui kahiko.

was ascended on horseback, not like these times. Travel was by the old road.

CK: Mahea i ku ai na hale o na kanaka, ma ke kahawai no?

CK: Where stood the houses of the people, beside the stream?

HKK: Ae, pili kahakai (pili kahakai) pili kahakai. Pili kahakai no ke ku ana

HKK: Yes, near the beach (near the beach) near the beach. Near the beach stood

o na hale o na kanaka a hele a iluna o Honomanu. Hoomaopopo 'ela oe

the dwellings of the people continuing into the uplands of Honomanu. You recall

o Honomanu kau iluna e hele mai nei i o Wahinepee, maleila poe kauhale wale no,

above Honomanu is Wahinepee, there were homes only,

poe kauhale wale no kela wahi. (Poe hale ma'u, hale pili) hale pili,

only homes in that place. (Thatched houses, framed houses) framed houses,

hale lauhala nohoi, hale ma'u nohoi. (Heaha ka ma'u, he pili?)

also lauhala (pandanus) thatched houses, also grass houses. (What kind of grass - pili?)

Pili ka ma'u o ia mau la. (Hana i na hale me ka ma'u pili aiole me ka lauhala?)

Pili grass was commonly used in those days. (Houses were either thatched with pili grass or pandanus?)

Aiole me ka lauhala. Oia na hale o ia manawa.

Or pandanus. These were the houses in those times.

CK: Pehea o ka laau iloko, he ohe paha aiole he laau maoli?

CK: What about the frame inside, was it of bamboo or regular timber?

HKK: He ohe (He ohe) he ohe ka laau, a o ka pou, he ohia (ohia) ohia kuahiwi.

HKK: Bamboo (Bamboo), bamboo was the frame, and the posts were of ohia (ohia) ohia of the mountains.

CK: Ae, pehea na mea i nikiikii iaai i ka ohe?

CK: Yes, what was used to tie the bamboo togehter?

HKK: A ike oe i ka ieie[1] (ae, ka ieie) ka ieie, kela a'a oe kela ieie,

HKK: Do you know the ieie (yes, the ieie), the ieie, that root of that ieie,

(oia ke kaula i nakii ia ai). Oia ke kaula i hana ai, oia ke kaula.

(it was the twine used for tying). It was the tying material used, it was the twine.

CK: Pehea ke kahua o ka hale, hana ia i pohaku o ke kahua o ka hale?

CK: What about the foundation of the house, was it of stone, the foundation of the house?

HKK: Ae, ke kahua o ka hale. Hana ia i ka wa kahiko, hana lakou a paa ka hale,

HKK: Yes, the foundation of the house. In old times they first built the house,

a hoopiha oloko (i ka iliili) ia ka iliili, hoopiha i ka iliili.

then filled inside (with pebbles) with pebbles, filled with pebbles.

Hana nohoi ka nala ana o ka moena, a halii maluna.

Also wove mats and laid them on the pebbles.

CK: Hana ia no pa mawaho o ka hale, keia pa pohaku no, pa a puni ka hale?

CK: Was a fence built around the house, this stone wall, fencing the house completely?

HKK: Ae, i na wahi apau, he pa pohaku (pa pohaku) pa pohaku.

HKK: Yes, everywhere there was a stone wall (stone wall), stone wall.

CK: Uhi ia me ka iliili, a kukulu ia ka hale?

CK: Covered with pebbles, and the house built over (this foundation)?

HKK: A kukulu ia ka hale (a moe ka moena) moe ka moena (maluna o keia iliili)

HKK: The house was built (mats laid down) mats laid down (on the pebbles)

maluna o keia iliili. Peia 'hola ka hana ia ana o ka hale.

on these pebbles. Thus was a house constructed.

CK: Pehea he pukaaniani no ka hale? puka no?

CK: Were there windows to a house? a door?

HKK: Ae, he puka no, he pukaaniani no, he puka komo, he aniani no, aole nae

HKK: Yes, there was a door, a window, a door, a substitute forglass, however, not

[1] An endemic woody, branching climber (Freycinetia arborea) growing in the rain forests

keia aniani nei. He pale laau no (pale laau), he pale laau no.

real glass. Only wooden shield (wooden shield), wooden shield.

Oia 'hola no ka pale o ke aniani, a wehe 'ela no.

It was the shield in lieu of glass, that could be left open.

CK: Nui ka makika o kela manawa?

CK: Were there many mosquitoes at that time?

HKK: Ae, nui no ka makika, aole nae e like me keia mau la. Ka makika o ia mau la

HKK: Yes, many mosquitoes, but not like those of these days. The mosquitoes of those days

aole like me keia mau la. Ka makika o keia mau la nui loa ke nahu o ke kanaka.

were not like those of these days. The mosquitoes of these days really bite man.

Makika o kela mau la aole.

Mosquitoes in those days did not.

CK: Ina hiamoe ke kanaka hele a napoo no ka la komo iloko o ka hale?

CK: If people were to sleep they would go into the house as soon as the sun set?

Pani i ka puka?

Shut the doors?

HKK: Aohe, hemo ka puka. (Pehea, mahape komo ka makika). A aole kolohe ka makika.

HKK: No, the door was left open. (What, by and by the mosquitoes would enter) Mosquitoes didn't bite.

(Oia?) Aole kolohe e like me keia mau la. Hamama wale no.

(Was that so?) Not harmful as the mosquitoes of these days. House was always open.

CK: Heaha ke kukui?

CK: What kind of lamps?

HKK: Ke kukui, keia kukui inamona; keia kukui[1] mountain. Hana nohoi, hoi mai.

HKK: Lamps, the kernel of the kukui nut; this mountain kukui. Would gather them and then return.

Ia manawa kalua ia ka imu[2]; kalua i ta imu a mo'a, aleila kike nohoi,

In those days the nuts would be cooked in the imu, and when cooked then were cracked open indeed,

[1] Candlenut tree; [2] underground oven

a kaawale ka iwi, a kui (kui). E, ike oe kela launiu (ae), kela mea owaena konu,

separating the shell, and string (string). Yes, you know the mid-rib of the coconut frond (yes), that thing in the middle,

(ae), oia ka mea e kui ai.

(yes) it is what you would use to string.

CK: Oia ka mea e ho'a ia a loaa ke kukui (loaa ke kukui, loaa ke kukui).

CK: It was the thing burned to produce light (to produce light, to produce light).

HKK: Oia 'hola ke kukui o ka hale. A hele i ka lamalama i'a like pu.

HKK: It was the lamp of the house. It was also used for torching for fish.

Kela hele no, hoohui ina elima, a eono, hoohui, wili a paa, oia 'hola.

On that going, you would bundle five, six, which were bundled securely, that it was.

CK: Oia ke kukui e hele lamalama.

CK: That was the light for torching.

HKK: Hele lamalama (i ka po), ae. Kela hele oe, a hookahekahe kela mea o ke kukui,

HKK: Would go torching (at night) yes. As you would proceed, the oil of the nuts would drip,

kahe. Hele oe a hoi mai, ua hanu maila ka puhi. Hele mai oe (e momoe 'ela ka puhi)

flow. You would go and return, the eels having smelled the oil. You would go (the eels would be lying)

momoe 'ela ka puhi. Nana nohoi oe i kau mea makemake . (Heaha kena ano puhi,

the eels would be lying. You would look and make your choice. (What kind of eels,

he puhi uha[1]?) E, puhi uha. (Uha wale no?) Uha. (No ka mea, nui ka wai o kela wahi.

the uha eel?) Yes, uha. (Only uha?) Uha. (Because there is much fresh water at that place.

Noho ka puhi maleila, ka puhi uha.) He uha. Ka puhi 'hola no i loaa (ae) he uha.

The uha eel frequents such waters.) The uha. The uha was the only eel (yes) to be seen.

Piha kanaka.

Many people then.

CK: Piha kanaka (piha). Pehea na umeke ai?

CK: Many people then (many). What was used to contain food?

HKK: Ka umeke ai, a kela pohue o ke au kahiko (pohue); kela umeke no ke au kahiko,

HKK: Food vessels, the gourd of the old times (gourd); that was the bowl of old times.

[1]A variety of eel (Conger cinereus)

Ae, oihola no ka umeke. Nunui nohoi kahi a hele a liilii, a oia 'hola.

Yes, that was the bowl. Some were large ranging to small, and that was it.

A me keia ke ano, ke ano ka noho ana o na kanaka o ia mau la. Aole like pu

And in this manner did the natives live in those days. Not like

me kakou. Kakou aole ike i ka malama ana. Kakou ai pau loa.

our style. We do not know how to conserve. We eat all.

Ke kanaka o kela mau la, aole. Ike lakou, maopopo lakou ehia la ino,

The people of those days didn't. They knew, they knew the bad months,

maopopo ia lakou na mahina ino, maopopo ia lakou i na mahina malie.

they knew the bad months, they knew the clear months.

I na mahina malie kii ia ana na mea apau. Pepehi na holoholona. (Hoahu)

In the clear months they would gather everything. Slaughter the animals (Store)

hoahu (na mea ai), hoahu na mea ai. (Kaula'i, kapi nohoi). Ia mau la aale ilo.

store (foodstuff) store foodstuff. (Also salted and dried). In those days no maggots.

Kau oe ke kamano ma ke kihi o ka hale po ka la a po a ao a po, hookahi pule,

You could hang salmon at the corner of the house day and night, for one week,

aale ilo (oia?). Aole nalo hele maleila ia mau la. Noleila, maikai ka i'a.

no maggots (was that so?). Flies would not go there in those days. Therefore, the fish was good.

A o ka i'a malama ia no ka wa pilikia, oio.[1] Aole paha ike oe ke ano ka hana kela.

And the fish stored for bad times was the oio. Probably you do not know how that was done.

Aia, kukuhi au ia oe; olelo wau ia oe; me keia ka hana ana:

Here, I show you; I tell you; like this was it done:

Ka manawa loaa oe keia oio, ina he oio nui, oia ka mea makemake ia, oio nunui.

When you caught this oio, if it were a large oio, that was the kind desired, the big oio.

Ina hookomo puka ka hi'u mawaho o ka eke, eke palaoa, Puka ka hi'u, a nui.

If put into a bag, flour bag, the tail would stick out. The tail would stick out, being a big fish.

[1]Ladyfish, bonefish (Albula vulpes).

Kela ke ano ka oio maikai. Oia ka mea hana ia (kahe ia). Kahe ia nohoi,

That was the kind of oio desired. It was the kind worked on (carved). Also carved,

hookaawale nohoi ka i'o, ka iwi nohoi ai no. Kela, kopi, kopi paakai.

the meat separated, and the bony part eaten. That was salted, salted.

I ke kakahiaka-nui wehe, a kela wai paakai no, ai loko no oleila e kaka ia ka i'a.

In the morning you removed the cover, and that salt water, in it the fish was rinsed.

A pau kela paakai ka hemo, a kaula'i. Maloohaha wale no, maloohaha.

The surplus salt removed, the fish was dried. Only barely dry, barely dry.

A kela wai, kupa (kela wai paakai), kupa, kupa, kupa kela wai paakai, a mo'a.

And that water was heated (that salt solution) heated, heated, that salt water, until thoroly heated.

Aleila, hoomaalili, hoomaalili kela wai paakai. A o ka manawa e hoomaalili

Then, that salt solution was cooled, cooled. At the time this salt solution

kela wai paakai, hoomaka oe, ke maalili, hookomo hou keia i'a, holoi hou

was cool, you would begin, if cool, to put this fish in again, to be rinsed again

iloko o kela wai paakai (a ua maalili ka wai). Ua maalili ka wai,

in that salt solution (the salt solution being cool). The solution cooled, you

holoi hou iloko leila, a pau, weiho. Ua hana mua ia na mea e hana iaai.

rinsed again the fish in there, and when done, put it aside. Other preparations had already been consummated.

Ka limu ua loaa mua, na limu ala oia mau la me ka lipaakai. Kela ka limu nui.

The seaweed had been gathered, the fragrant seaweed of those days like the lipaakai. That was the kind in abundance.

Kela limu ku'i ia me ke kukui inamona (ae). A pau, a hamo, hamo keia i'a.

That seaweed would be pounded together with the cooked kernel of the candlenut (yes). That done, the stuff was rubbed on the fish

A wahi a paa, a wili ka la'i, komo iloko o ka umeke, kau iluna

The fish would be wrapped up in ti leaves, put into a gourd bowl, hung up

(kau iluna o ke koko[1]) ae, kau iluna o ke koko, iloko o ke koko

(hung up in a koko) yes, hung up in a koko, in a koko

(iole i loaa i ke iole) ae. Weiho malie kela maleila a hiki mai na la ino,

(so the rats wouldn't reach it) yes. That fish would lie there until bad times,

[1] A carrying net, usually made of sennit

from November starting a hiki iloko o December. Ia manawa ka wai

starting from November until December (inclusive). In those days the run-off

aole like pu me keia manawa. Aole wai o keia mau la (kela manawa nui ka wai).

was not like it is this day. Nothing comparable these days (that time there was more rain).

Kela wa nui ka wai. Hele mai ka laau o ke kuahiwai, ke kumu puhala,

The run-off that time was tremendous. The waters would bring down the trees of the mountains such as the pandanus,

ke kumu ohia. Hele i kai. Keia manawa no more.

the ohia tree. They were carried into the sea. Nowadays, no more.

CK: Ka poe hale i kukulu ia, aole pili loa paha i ke kahawai.

CK: The dwellings built were not too close to the streams.

HKK: Aale, aole pili i kahawai, kaawale mai ke kahawai, aole pili no ka mea

HKK: No, not close to the stream, but some distance from it, not close because

nui ka wai o ia mau la, no ka mea aole wahi i lawe ia ka wai. Nui ko kai.

the run-offs were great in those days, because the water had nowhere else to go. The lower areas were flooded also.

Noleila, ka manawa i hana ia i keia mau mea apau a hiki ka wa ino, oiahola keia.

Therefore, when food was stored away and the rough season followed, this life style was vindicated.

CK: Pehea ka opae o ke kahawai?

CK: What about shrimp in the streams?

HKK: Ka opae o ke kahawai, aole nana ia i kela no ka mea he opae no ma na wahi apau

HKK: The shrimp in the stream was not a real concern because the shrimp was everywhere

no ka mea o kahawai aole hana ino ia e like me keia mau la. Ia mau la

because the streams were never polluted as they are these days. In those days

malama ia ke kahawai. He i'a maleila. (He wahi no e inu ia ka wai.)

the streams were kept clean. There was fish in them. (They were the source of drinking water.)

Ua ike ke kanaka i ka malama ana ia ka i'a, ka oopu,[1] ke i'a haole,

The people knew how to conserve the fishes like the oopu, the goldfish,

maopopo lakou. Kukuhi au i na kanaka o keia mau la, aole lakou apo mai

they knew how to conserve. I have demonstrated it these times to people, but they won't apply

[1]Fresh water fish belonging to Eleotridae and Gobiidae families. (Pukui-Elbert Dict.)

i ka'u mea e hana ai, no ka mea hanau au he aina hookuonoono no ke aupuni,

what I do, because I was born on a government homestead,

hookuonoono, hookahi eka a oi, hookahi lo'i, a hana wau.

homestead of slightly over an acre with one taro patch which I cultivated.

Ina paha kanu ia nohoi ka ai, a ma kahi o ka makawai e komo mai iloko,

If perhaps taro was being grown, at the inlet where the water entered,

hana wau about ma kahi o ka umi kapuai ka akea. A eli wau about foot and a half hohonu,

I would have a pond about ten feet square. I would excavate it to a depth of one and one-half feet,

a hoonoho wau ka pohaku ma ka paia ma kahi o ka wai e kahe mai ai.

and I would set large stones on the sides where the water flowed in.

Hoonohonoho aku ka pohaku, a hoonohonoho nohoi hookahi, hookahi, a hookahi.

Would place the stones one against the other.

Ka manao o kela pohaku no ka opae. Pii mai ana ka opae, kela opae nunui,

The idea of these stones was to harbor shrimp. The shrimp would enter, those big shrimp,

oha'a[1] (oha'a) ae, a kela ko lakou hale e noho ai, kela pohaku.

oha'a variety (oha'a) yes, and these crevices between the stones would be their homes.

Ka i'a, kela lua, kahi e noho ai o ka i'a haole, goldfish (ae).

The fish would live in the pond, the haole or goldfish (yes).

Maleila no, aiole oopu paha, maleila lakou e noho ai. Aole oe hele naku

They or the oopu perhaps would thrive there. You did not have to trample

iloko o ka ai, aole hele. I ka manawa oe e makemake, hemo no oe ka wai o kai.

in the patch of taro, no trampling. When you wanted fish or shrimp you would drain the pond.

Ka manawa hoholo ka wai i kai, ike no ta i'a, a holo ana ka i'a e holo iloko

As the water ran out, you could see the fish swimming around and going down

o kela wahi. A kau no me ka upena opae, a hele, nana oe ka mea nunui, lawe;

the outlet. You would set your shrimp net and go and select the big ones, and take;

ka mea liilii weiho. Aale hana ino i ka i'a o ia mau la. Kela opae,

the small ones you would leave. In those days the fisheries were never impaired. Those shrimps,

kela no ka wa pana ahole.[1] That was in the month of November and December.

those were for the time for pole-fishing ahole. That was in the months of November and December.

(He maunu kela). O mau no aku kela ka maunu (kela oha'a), kela opae oha'a

(The shrimp were for bait). They were the customary bait (those oha'a shrimp), the large oha'a shrimp

(ka moi no kekahi) ka moi,[2] ke ahole (ke ahole) kela ka maunu. Ua lako oe.

(for moi also), the moi, the ahole (the ahole) that was the bait. You were well supplied.

Kau wale no e hele malalo o ka pohaku. Aole hele ma'o a manei.

All you needed to do was to catch them under the stones. No going here and there.

CK: Kali oe a po-mahina. Oia ka manawa e hele (ae, hele) i ka pana moi.

CK: You waited until moonlight. It was the time to go (yes, to go) rod fishing.

HKK: Ae, pana moi (ka ahole), ka ahole. Ka wa nohoi ka i'a e ai ai. Nana.

HKK: Yes, pole-fishing of moi (the ahole), and the ahole. That was indeed the time fish would bite. See.

O ka poe, aole ike no keia mau mea apau a a'u i hana aku ai. Aole lakou e

People today don't know all these practices that I attempted to demonstrate. They won't

hoolohe mai. Ua a'o mai ko'u kupuna ia'u.

hearken. My grandfolks taught me.

CK: Nui ke kalo o kela aina o kela manawa.

CK: There was plenty of taro at that time in that country.

HKK: Ae, nui, aole hookahi lo'i weiho wale ia mau la. A ka hana ana, laulima like

HKK: Yes, plenty, no patch was left to idle in those days. The working method involved all laboring together

na poe apau.

as one team.

CK: Lawa no ka ai o kela wahi o Honomanu no na kanaka maleila?

CK: Was there ample taro in Honomanu for the people there?

HKK: Lawa, nui ka ai. Hele ka ai a komo iloko o kela alanui ma ka aoao mauka,

HKK: Sufficient, plenty of taro. The taro patches extended above the present highway

(kela owawa) ae, komo iloko o kela owawa. Nui ka ai mamua,

(that valley) yes, and into that valley. Formerly taro was in abundance,

[1]A fish (Kuhlia sandvicensis); [2]Threadfish (Polydactylus sexflis

Kanu no nui ka ai (lawa ka ai); lawa ka ai, lawa ka ai. Keanae, lawa ka ai;

Much taro was planted (taro was ample); taro was sufficient, taro was sufficient. Keanae had sufficient taro;

Wailua, lawa (nui ka ai; nui ka aina o kela wahi o Wailua) nui ka ai, nui ka ai.

so did Wailua, sufficient (plenty of taro; plenty of taro land in that place, Wailua) plenty of taro, plenty of taro.

Piha (piha), a ka hana ana o ka ai, like na kanaka, kane a wahine,

Full (full), and in cultivating taro people worked together, husband and wife,

kane a wahine, kane a wahine. Hookahi no la, pau kau poe pu'a-loi.

husband and wife, husband and wife. In one day all the patches were cared for.

Keia poe pau loa, hele i kau (hele iloko e waele), e waele. Hookahi no la pau kau,

All these people would work yours (go in to weed) to weed. In one day all yours would be done,

a he la 'ku ana i ta kahi, he la 'ku ana i ta kahi. Pela ka hana o ia mau la.

and so on with the next, so on with the next person. Thus was the labor pattern in those days.

(Laulima) laulima. Hele a Poano, hana ia mea paina.

(Everybody together) everyone working in unison. When Saturday came a party would be held.

CK: He inu uwala (ea?) hea ka mea inu? (Aohe uwala) Uwala ka mea inu? (Aohe;

CK: Would drink sour potato (what?), what was the drink? (Not potato) Wasn't sour potato the drink? (No;

he uwala nohoi, a ki nohoi). Ai no kahi limu no, kahi opihi[1] no, i'a maka (ae,

they would have potato also and tea also). Would eat seaweed, opihi, raw fish (yes,

i'a maka). Inu uwala, a hiamoe no maleila (ae, hiamoe no, ae).

raw fish). When people drank sour potato they would sleep where they ate (yes, they would sleep there, yes).

Ala mai i ke kakahiakanui (ae) inu hou (ae, oia 'hola)

When they got up in the morning (yes) they would drink again (yes, it was so)

HKK: Ae, oia 'hola, oia 'hola, pela 'hola ka nohoana o na kanaka. Makou o na kamalii

HKK: Yes, so it was, so it was, thus it was the pattern of living. We children

aohe; aole i nana 'ku i ka lakou hana. Hana no makou i ka makou.

were different; we didn't do what they did. We carried on our own activities.

[1] Limpet (Helcioniscus), one of the species of.

Hele no i tahakai, noho anei i ka hale, hui ana no na kamalii together,

Would go to the beach, would stay at home the children mingling,

hele pu ka lawaia. Oia 'hola wale no ia mau la.

going fishing together. Those were the only activities in those days.

CK: Heaha ke ano lawaia o kela manawa? me ka upena? (aohe) mokoikoi?

CK: What kind of fishing was done in those times? net fishing (no)? poling?

HKK: Mokoikoi (aole hele lu'u), aole. (A like me keia manawa, lu'u wale no.)

HKK: Poling (not diving), no. (These times diving mostly.)

O keia manawa ike ia hele lu'u; o kela mau la, aole.

These days diving is accentuated; not so in those days.

CK: Ahiu ka i'a o keia manawa no ka mea lu'u ia mau ana (a oia). Ahiu ka i'a.

CK: Fish are wild these days because of continuous diving (that is so). Fish are wild.

HKK: O kela mau la, ina oe lu'u aku noho mai no ka i'a ma keia, aole holo.

HKK: In those days if you dived the fish would remain like this and not run .

Aole holo ka i'a (aole ahiu ka i'a); aole ahiu ka i'a.

The fish would not run away (the fish was not wild); the fish was not wild.

CK: Ina noho oe ma ka lihi-kai hiki oe ke ike ka i'a e holoholo ana iloko o ke kai.

CK: If you stood at the edge of the water you could see fish swimming about in the ocean.

Keia manawa aole ike ia. Pau ka nalowale o ka i'a (pau, nalowale, nalowale)

These times they are never seen. The fish have disappeared (gone, disappeared, disappeared)

Make ke kai o Hawaii nei, make.

The sea is dead in Hawaii, dead.

HKK: Make ke kai, make na mea apau o Hawaii, make (make) make.

HKK: The sea is dead, everything in Hawaii is dead, dead (dead) dead.

CK: Hele no na kupuna, hele no me ka lakou loaa (lawe no me na mea apau).

CK: When the grandfolks went they went with their resources (taking everything).

Keia manawa, auwe, hele a nele loa o Hawaii.

These times, goodness, you go and come back with nothing in Hawaii.

HKK: Oia ka olelo o ko'u mau kupuna: malama i na mea apau, i aha ai?

HKK: This was the counsel of my grandfolks: conserve all things, why?

I ole oe e nana ka ha'i; i ole oe hele e kii ka ha'i (i ole na keiki i nana aku ko ha'i).

So you wouldn't have to look at what others have; so you would not have to take what belongs to others (so the children would not look at others)

Ae, kuko ka naau, hele e aihue. Pela ka i'a no. Na poe apau lako, pipi,

Yes, the heart covets, stealing follows. Thus with fish. Everybody was supplied with cows,

puaa, moa, pipi, puaa, moa, lako. Ne wau pepehi ka'u pipi keia mahina,

pigs, chickens, cows, pigs, chickens, well supplied. If I should butcher my cow this month,

a na poe apau (mahelehele) mahelehele, mahelehele. Hookahi kala, hookahi,

all my neighbors (shared) shared, shared. A dollar's worth to each,

hookahi, hookahi. Mahina 'ku ana ka kahi. Pela ko makou noho ana.

each, each. Somebody else would do it the following month. Thus did we live.

Ka puaa, haawi wale (nui ka puaa) nui ka puaa. Hele wale ka puaa, nui ka puaa.

Pigs were given away (plenty of pigs) plenty of pigs. Pigs roamed freely, plenty of pigs.

(Aole hana ia he pa puaa?) Aole hana ia, hookuu.

(No pens made for the pigs?) Not made, pigs roamed about.

CK: Laka ka puaa.

CK: The pigs were tame.

HKK: Laka. Ike oe kela ano pupu (e). Ina oe puhi (ae) hoi mai ka puaa. Nau e puhi,

HKK: Tame. You know the conch shell (yes). If you blew into one (yes) the pigs would come home. You would blow,

hoi mai ka puaa o ka poe pau loa. A ike oe, hele mai no kau puaa,

and the pigs of all the people would come. You would see your pigs come to you,

hele no i kau pa. A hele no ka puaa o kahi, hele no i kona pa. Ka puaa

and go into your enclosure. The pigs of another would go to his pen. The hogs

maopopo ko lakou wahi.

knew their pen.

CK: Oia no paha ke kumu hana ia ke kahua o ka hale ano ki'eki'e (ae) aku,

CK: Perhaps it was the reason house foundations were high above the ground (yes),

iole e komo ka puaa iloko o ka hale (ae).

so that the pigs would not enter the house (yes).

HKK: Ae, ki'eki'e, ki'eki'e, about six feet high (oia?) oh, yea, (ke kahua)

HKK: Yes, high, high, about six feet high (was that so?) oh, yes, (the foundation)

ke kahua o ka hale, kiekie.

the foundation of the house was high up.

CK: He alapii no pii iluna?

CK: Was there a ladder to climb up on?

HKK: Oh, yea, yea, ae, he alapii that i ka hale moe. Ka hale moe ki'eki'e, ki'eki'e

HKK: Oh, yes, yes, yes, there was a ladder to the sleeping house. The sleeping house was high up, high up

ka hale moe. A ina hale i hala lalo, a pa (hana ia ka pa) hana ia ka pa a paa,

was the sleeping house. If that house was low, a fence (a fence was built) a fence was built

pa pohaku no (iole komo ka puaa) iole komo ka puaa iloko (oia ka!)

of stone (so that the pigs would not enter) so that the pigs would not enter (that was so!)

Na hale apau o ia ano, he pa.

All houses of that design had a fence around.

CK: Pehea ka moa? Holoholo no ka moa? (Holoholo ka moa). Aole lele ka moa

CK: What about the chickens? Were they loose? (The chickens were loose). The chickens didn't fly

maluna ke kahua o ka hale?

on the foundation of the house?

HKK: Aole, noho malie no. Kau moa noho malie no i tou wahi; ka'u moa noho malie no.

HKK: No, they remained in their place. Your chickens would remain in your place; my chickens would remain in mine.

Lawa ka ai.

There was plenty of food.

CK: Ina hanai ia ka moa heaha ka ai a ka moa?

CK: If the chickens were fed what was the food?

HKK: Kalo (kalo) kalo, ka manawa e hele huli ka ai no ka mea o kela manawa

HKK: Taro (taro) taro, when the underground oven was uncovered because in those times

aole kupa iloko o ke kini. No keia mau la wale no kela. Ka wa mamua,

cooking did not involve metal containers. They are only for these days. Formerly,

ko'u wa kamalii, aole. (Kalua iloko o ka imu). Kalua. The first set of kalo,

in my childhood days, no. (Cooking was in an underground oven) That was the pattern. The layer of taro at the

olalo, pili kela o ka pohaku, that one is going to be papa'a.

bottom next to the hot stones would be cooked crisp.

Olalo e papa'a ana (papa'a). Kela poe kalo papa'a apau loa, weiho.

The bottom taro would be crisp (crisp). All those crispy taro were put aside.

Kela i mea inu waiu. Loaa ka mea inu me ka waiu. Malama no oe tau,

Those were to be eaten with milk. They had something with which to drink the milk. You kept your taro,

malama no wau ta'u. Huna oe tau, huna, mahope aihue ia.

I kept mine. You would hide yours for fear someone might steal it.

CK: Makemake loa na kamaiki kela mea papa'a (ae).

CK: The children relished the crispy part (yes).

HKK: No, no, kela kalo holo'okoa (kela kalo holo'okoa), kela kalo holo'okoa malama.

HKK: No, no, that whole taro (that entire taro), that whole taro would be put aside.

Ke kalo papa'a apau loa aole hana ia i poi (oia?). Weiho ia kela mea

All the crispy taro was not used in making poi (was that so?) That was put aside

e ai me ka waiu, waiu pipi. Wanaao hele nohoi na kamalii e uwi, ka pipi

to be eaten with cow's milk. At dawn the youths would go to milk the cows

hoi mai ana me ka nana ole nawai ia pipi. Hele oe e uwi.

that came home regardless who owned the cows. You would go and milk them.

CK: Hookuu wale no ka pipi? (E hookuu wale no.) Laka ka pipi?

CK: The cows were simply turned loose? (Simply turned loose.) Were the cows tame?

HKK: Laka (laka na holoholona apau), laka na holoholona apau. Ka puaa, he laka ka puaa.

HKK: Tame (all the animals were tame) all the animals were tame. The pigs were tame.

Hele pu ka puaa me ke kanaka. Hele pu iloko o ka lo'i kalo. Aole hele ka puaa

The pigs walked together with man. They went with him into the taro patch. The pigs did not

e kolohe ke kalo (ae) aole hele. Ke kumu, maana mau ka opu o ka puaa;

harm the taro (yes), would not do so. The reason, the pigs' stomachs were always full;

piha mau i ke ai (hua mai ke kuwawa). Hua mai o ke kuwawa, aole kuwawa i kela manawa

filled with food (during the guava season). Guava season, no guava at that time

(aole kuwawa i kela manawa; mahape 'ela wale no). Ai wale mai nei no,

(no guava at that time; came only afterwards). Only relatively recently,

ai wale mai nei no i ka manawa nui ai e ka pipi. Na ke pipi i hoolaha i ke kuwawa

only relatively recently was the guava spread when cattle had increased. Cattle spread the guava

(ki'o ma'o a ma'o). A oia, pela i laha ai. Kela wahi o Wailua, you know the

(defacating here and there). That was it, thus it spread. That place, Wailua, you know the

halepule Kakolika, ku oe maleila aohe, aohe mea nalowale (ahuwale ka aina)

Catholic church, if you stood there nothing was hidden (the country was exposed)

ahuwale. Keia manawa aole oe ike ke kai (paa me na kumu laau) paa i ka laau.

exposed. These times you cannot see the sea (view obstructed by trees) covered with trees.

Mamua aohe; nawahi apau.

Formerly, no, everywhere was open to view.

CK: Kela punawai malalo (o Ohia) maleila e kii i ka leko, ulu wale no

CK: That spring below (Ohia) there we used to gather watercress, growing luxuriantly

(a maleila e kii ia ai ka leko). Heaha ka inoa o kela wahi?

(there watercress was obtained). What is the name of that place?

HKK: Ohia (Ohia) Ohia, kahi kela o ka wai a Kanaloa, Kane laua o Kanaloa.

HKK: Ohia (Ohia) Ohia, that is the waters of Kanaloa and Kane.

(Puka kela wai mai) mai loko mai (ka waipuna).

(The water gushes forth) from inside (from a spring).

CK: Hu'ihu'i kela wai (hu'ihu'i). Hele makou e auau maleila.

CK: That water is cold (cold). We used to swim there.

HKK: Ae, he wai laau kela, wai laau (no ke kunu, no ka ma'i kunu?) ae,

HKK: Yes, that is healing water, healing water (for coughs, for coughing illness?) yes,

na ma'i like ole. Maleila e hookuu ia ka ma'i. Ke loaa oe i ko oukou ma'i

all kinds of sicknesses. There the sick were taken. When you have your illness

hele oe iloko laila e auau ai. Pau. Kekahi he mau misiona, ma'i.

you go into there to bathe. Healed. Some missionaries were sick.

"Mahea la ke kauka o keia wahi?" Mea 'ku nei o kekahi poe: "Aia ke kauka,

"Where is the doctor in this place?" Some people answered: "There is the doctor,

hele iloko i kela wai."

go into that spring."

CK: O kela waipuna.

CK: That spring.

HKK: Kela waipuna. Kela alanui kahiko (e) makai oleila, he lua hohonu maleila.

HKK: That spring. Below that old road there is a deep hole there.

Maleila i auau ai ka poe.

There the people would bathe.

CK: Ka waipuna mauka aku, ka wahi e puka mai ka wai, pana wai.

CK: The spring is above that at the spot where the water gushes forth.

HKK: Ai kela i kai nei. Mamua kela alanui ai no kai. A hoolohe no keia mau misiona,

HKK: That is down. Before that road was down. The missionaries consented,

but olelo mai ka poe: "Ina hele auau e pule no paha, hele e hoola mai."

but the people said: "If you go in to bathe, had better pray for recovery."

Hele keia mau misiona e pule. E, maleila keia mau misiona i auau ai, a pau.

These missionaries went to pray. Yes, there these missionaries bathed and were healed.

Ola kela mau misiona. Kela wai waikapua kela. Ua lohe oe i ka waikapua?

These missionaries were healed. That water has magical powers. Have you heard of such waters?

CK: Pau 'ela kela ma'i.

CK: The sickness was cured.

HKK: Pau, pau, pau. O na poe apau i ma'i luu iloko o kela wai, pau ana kela ma'i

HKK: Cured, cured, cured. All the people who were sick that dived into that water, were healed of their illness

(kupaianaha no) kupaianaha kela wai, kupaianaha. A ko'u kupunakane,

(marvelous) that water is extraordinary, marvelous. My grandfather,

ai ma kela alanui kahiko he pohaku nui. A maleila he lua. A ina hemo kela pohaku,

there is on that old road a large rock. A hole is there. If a certain stone,

he wahi pohaku liilii wale no, I think it is about 10 or 12 pound stone,

which was only a small stone, I think it was about 10 or 12 pound stone,

ke hemo kela pohaku emi kela wai, puka i ke kai (oia?) puka i tahakai.

were removed the water would diminish, come out at the sea (was it so?), come out at the sea.

Moloo kela kahawai hele i kai. Hele oe kii opae, oopu,[1] ka i'a haole.

That stream would almost dry up, the water escaping into the sea. You could gather shrimp, oopu, and goldfish.

A pau, hele no keia elemakule a hookomo kela pohaku ma kela wahi

That done, this old man would return that stone to its original location

(pani hou i ka puka) hele ka wai. Make oia, pau; aole poe ike

(which would close up again the hole) where the water escaped. When he died, that was the end; nobody knew the secret

(aole lakou ike keia pohaku). Aole lakou ike a hiki i keia la.

(they never knew of this stone). They have not found out until this day.

Owau, like pu, hele pu wau me keia elemakule.

I am included although I went with this old man.

CK: Ko'u wa kumukula no ke kula o Keanae (o Keanae) ai no ke kula mauka aku,

CK: One time I was a teacher at Keanae School (Keanae), which is right above,

ai no kela wahi makai. Hele mau ana makou maleila e kii ka leko.

and that spring is below. We always went there to gather watercress.

Hu'ihu'i kela wai (hu'ihu'i kela wai; wai hu'ihu'i kela).

That water is cold (that water is cold; that water is cold).

[1] General name for fishes included in the families Eleotridae and Gobiidae (Pukui-Elbert Dictionary)

HKK: He mau moolelo no o keia wai no ka mea he kanaka ka mea i noho maleila.

HKK: This spring has a legend because there was a man who lived there.

Kale-makua-kaimano, oia ka inoa o keia kanaka i noho ma kela wahi.

Kale-makua-kaimano was the name of this man that stayed at that place.

A kanu oia kela poe kaupalo'i, ka leko e ulu nei o keia manawa, kanu ke kalo,

He planted those patches of taro where the watercress grows now, planted taro,

kanu ka he'i, kanu ka mai'a, kanu ke ko. A keia mau mea pau loa ana i kanu ai,

planted papaya, planted banana, planted sugar cane. All these things which he planted

a olelo mai oia na kana mau akua kela, na Kane laua o Kanaloa. Oia kona mau akua.

he said were for his gods, Kane and Kanaloa. They were his gods.

Na manawa pau loa oia e aiai, inu ka awa, pela, pule no oia i Kane me Kanaloa.

Whenever he ate, drank awa, and such, he would offer thanksgiving to Kane and Kanaloa.

Hele a kekahi, kekahi la, a ho'e ai ia mau akua nei. Aole wai mamua.

This went on until one day these gods appeared. Formerly there was no spring.

Aole loaa kela wai mamua (oia?), aole loaa. Ka wa noho kela kanaka maleila,

The spring was not there before (was that so?), not there. The time that man lived there,

aole loaa kela wai. Ka wai mai iuka mai no o kahawai, hele a lele loa

there was no spring. The water used to come from a stream up above, which stream

o kela kahawai o Keanae. Maleila mai no ka wai. A ke maloo no, a pau

was part of the stream that flowed into Keanae. The water came from there. In dry weather there was no water

(pau) aohe wai.

(no water) no water.

CK: Keia wai waipuna, kahe mau ana (ae) huli ka makahiki, a huli ka makahiki.

CK: This spring which exists always flows (yes) the year round, the year round.

HKK: I kela kanaka ka mea i loaa ai, kona walaau mau, pule mau no ia

HKK: That man got the water through his constant importuning, constant praying

keia mau akua o Kane laua o Kanaloa, ia Kane laua o Kanaloa.

to these gods, Kane and Kanaloa, to Kane and Kanaloa.

Hele i kekahi ahiahi, ho'e o ia mau akua nei. Ho'e, a noho,

Came one evening these gods appeared. Arrived, and stayed,

"Aloha no na kamaaina o keia hale." Maopopo no keia kanaka,

"Aloha to the occupants of this home." This man knew,

maopopo no keia no na akua. Aloha 'ku nei wahi kanaka nei. A ia manawa,

knew these were the gods. This man returned the greeting. At that time,

kona hale kokoke nei, a huhuki ka awa; kii ke ko; kii ka mai'a; lawe mai

his house being nearby, he uprooted some awa; got some cane; got bananas

hoahu i ta hale. A mama nohoi ka awa. Pau, inu awa lakou. A inu awa ana,

and stored them in the house. He chewed the awa. Then, they all drank awa. As they were drinking awa,

maopopo keia no na akua ana i pule nei. Oia kela wai; na Kane kela wai

the man recognized these were the gods he had been worshipping. That is his water; that is Kane's water

e holo nei. Maopopo oe kela hele ana kela alanui la, he wahi, he wahi ano uwapo?

that is flowing. You recall as you walked on the highway a place in it over a bridge?

(Ae) ka Kanaloa kela, ka Kanaloa wai kela. O ka manawa keia mau wai i puka ai,

(Yes) that is Kanaloa's, Kanaloa's spring. When these two springs first began

kela wai nui loa ka halulu . So pani ia kela wai a paa. Pani laua kela wai a paa.

these waters created a great rumbling sound. So one spring was sealed. They sealed up that spring.

Hookuu hookahi wai, nehe. Mamua ka wai aale maleila kela wai keia manawa.

One spring was left flowing quietly. Formerly that spring now flowing was not there.

Ai ae iluna ae, iluna ae ka wai. A i ka mea apiki, eli 'honei kanaka

It was further up, further up. The strange thing, the people

i noho kela wahi a hele a loaa ka auwai. Komo ka wai, ho'e tauhale,

that lived there dug a ditch. The water entered and flowed to the house,

po no a ao, maloo. Oia kela emi malalo; nui ta puka ma'o manei.

and the next morning it was dry. The water had escaped below there being a spacious hole.

Mamua no he puka poepoe, hookahi no puka, hookahi no puka. Aole poe

Formerly there was a round opening, one opening, one opening. Nobody

ike maihea mai keia wai. Hookahi pake make iloko o kela kahawai o Keanae.

knew where the water was coming from. A Chinaman died in that stream at Keanae.

Oia ka wahi ka wai e hele ai a haule, a kahi kela i hele ia a paeae'a oopu.

It was the place where the stream falls and where people used to pole oopu.

Maleila nui ka oopu. Hele no oe aohe emo loaa nui ka oopu, hoi.

The oopu were there. You would go there and in no time catch many oopu.

A hele keia pake maleila haule iloko o ka wai (aole hiki oia ke au)

This Chinaman had gone there and fallen into the water (he couldn't swim)

aole hiki ke au, a make. Ia make ana, na kela wai, ka wai huki,

could not swim and perished. Dead, this water sucked him down,

huki ka wai a paa ma kela wahi, ma kahi o kela puka. A mahape kii ia e na kanaka

sucked him and his body blocked the whole through which the water escaped.

Afterwards men attempting to recover the

hele a luu. Ka manawa i hele ai e kii, ka manawa i huki ia mai a paa. body

dove down. When they attempted to drag him, his body was sucked against the hole.

Kela wai (huki) huki loko. A hele mai kela kanaka a kahea i kaula.

That water (sucked) sucked him. So the divers came up and got a rope.

Na kii i ke kaula a huki ia i kekahi poe. Ka manawa i hemo ai hoomaka i keia wai

Tied now to a rope some people pulled him out. The time the body was removed

this water began

holo ka wai. A oia ka mea maopopo ia kela ka wai, kela ka wai puka mai kela

wahi,

to rush out. And that was how it was discovered that water mentioned above

i loaa ka wai o kela wahi.

was coming from this pond where the Chinaman had drowned.

CK: A pehea oe, ua hanau ia oe ma Wailua?

CK: What about you, were you born at Wailua?

HKK: Hanau ia au ma Wailua.

HKK: I was born at Wailua.

CK: A mahape ne'e oukou i Honomanu?

CK: And afterwards you people moved to Honomanu?

HKK: Aale ne'e i Honomanu. (Hele wale no oukou) Aale wau ne'e hookahi wahi.

HKK: Did not move to Honomanu. (You people simply visited there) Never moved to any other place.

(Hele wale no oukou maleila e holoholo) Maleila wale no e hele holoholo ai,

(You people only went there to visit) Went there only to visit,

a hele i Wahinepee, a hele i Huelo, holoholo wale no.

then went on to Wahinepee, then went to Huelo, only to visit.

CK: Mahea i halawai na hoahanau i kela manawa?

CK: Where did the saints meet at that time?

HKK: Ia manawa me keia nei: ka manawa i hiki mai nei o ko makou manawa,

HKK: At that time, it was like this: the time our era came,

ka manawa i hiki ai ko makou manawa, na hoahanau ua pau te komo i na

the time our era came, the members had all joined

ekalesia like ole (Kalawina) Kalawina (Kakolika) Kakolika.

other churches (Congregational) Congregational (Catholic) Catholic.

Keia poe Mamona ua pau ke komo. (No keaha la?) No keaha la?

These Mormons had all joined. (For what reason?) For what reason?

Ua pau keia poe i ke komo, pau. Noleila, uuku wale no ka poe Mamona.

The'se people had defected, gone. Therefore, only a few Mormons were left.

Akaikahi wale no ka poe Mamona. Ka hapanui pau loa ke komo i ke Kakolika ame

The Mormons were few. The majority had defected to the Catholic and

ke Kalawina. Pehea la?

the Protestant churches. What was the reason?

CK: No ke kumu paha o kela haole o Walter Gibson i Lanai?

CK: Perhaps the reason was because of that haole Walter Gibson on Lanai?

HKK: I think so; manao wau mai kela manawa mai.

HKK: I think so; I believe the apostasy started then.

CK: Mai kela manawa mai haalele ka poe i ka Ekalesia (manao au oia) no ka mea

CK: From that time the members started to leave the Church (I think it was the reason) because

oia ka pelikikena o kela manawa, o kela haole.

he (Gibson) was the president at that time, this haole.

HKK: Manao wau oia ke kumu no ka mea piha ka poe. Kela ko'u lohe, ko'u poe kupuna.

HKK: I think that was the reason because this place had been full of members. That was what I heard from my grandfolks.

A aohe hoomana e a'e; he Mamona wale no pau loa. Ina hoomaopopo oe

There was no other religon; all were Mormons. If you recall

ai loko i hookahi puke, ai loko hookahi puke a kakou, puke haawina I think so,

in a certain book, in a certain book of ours, I think a lesson manual,

ai loko ileila e hoike, e hoike ana i kela moolelo o Honomanu.

in there is indicated, is indicated the story of the Church at Honomanu.

CK: Lohe au ua hele o Keoki Pukuniahi mai Kula mai, mai Pulehu mai, hele lakou

CK: I learned George Q. Cannon came from Kula, from Pulehu, and they went

i Keanae, oia me keia haole o Keeler. (Keeler, e, e) Akoakoa ka poe Hawaii

to Keanae, he and this haole Keeler. (Yes, Keeler). The Hawaiians gathered

ma Keanae. Makemake lakou e lohe. Hoomana hou keia, aole lakou i lohe.

at Keanae. They wanted to hear. This was a new religion which they had not heard.

Ua kamaaina no lakou i ke Kakolika, Kalawina (keia aole lohe).

They were familiar with the Catholic or the Calvin Church (this they hadn't heard).

Ka manawa lakou i hele mai, keia mau haole misiona, ua hana mua keia poe Hawaii

When they, these two haole missionaries, arrived, the Hawaiians had already built

kekahi kuahu pohaku.

a platform of stone.

CONTINUATION: CLINTON KANAHELE
INTERVIEWING HENRY KAHALEULAOKEKUA KAMALI
AUGUST 14, 1970 AT PEAHI, MAUI

Interloper ( )

CK: Hele mai o Keoki Pukuniahi me kona hoa o Elder Keeler. Mai Paul Elia mai

CK: George Q. Cannon and his companion Elder Keeler came (to Keanae). Paul Elia

i ha'i mai ia'u. Kamaaina no oe ia Paul Elia (Oh, yeah, kamaaina)?

told me this. Are you acquainted with Paul Elia (Oh, yes, acquainted)?

HKK: Kona wahi no, kela landing o Keanae, maloko no ileila. Ai no he hale

HKK: His home was by the landing at Keanae, in there some place. There is now a house

e ku ala ileila i keia manawa. Maleila ko lakou kahua.

standing there this time. Their foundation was there.

CK: Kona ohana he Moramona mai kinohi mai?

CK: Was his family Mormons from the beginning?

HKK: Ae, Moramona mai kinohi mai. Aole lakou change (aole loli) a pau loa lakou

HKK: Yes, Mormons from the beginning. They never changed (never changed) until they all

i ka make, make a elemakule a (kupaa no). Ka hope loa he luahine.

died, died of old age (faithful indeed). The last of them was an old lady.

Oia ka hope loa a pau, a hoomaka ka poe opiopio e auwana.

She was the last of them, then the young folks began to wander away.

CK: Ehia makahi oe e noho nei ma keia wahi o Peahi?

CK: How long have you been staying at this place, Peahi?

HKK: Loihi loa ko'u noho ana maneinei. Manao au piha ia'u i ke kanakolu makahiki

HKK: My living here has been very long. I think I have been here over 30 years,

a oi, kanaha paha, no ka mea ko'u male ana o k a'u wahine

forty perhaps, because upon my marriage to my wife

a hoomaka ko'u noho ana manei.

began my staying here.

CK: He aina kalo no keia wahi?

CK: Is there taro land in this place?

HKK: He aina kalo no ko keia wahi nei. Ai tai aku nei. (Maleila oukou i kanu i

HKK: There is taro land in this place. It is below here. (There you people planted

ke kalo?) Aohe mahiai.

taro?) Never farmed.

CK: Heaha ka oukou mea ai ma keia aina? he uwala?

CK: What has been your staple in this land? sweet potato?

HKK: Ka ai, he kuai. (Mai kinohi mai?) Mai kinohi mai. Aohe nui o ka ai

HKK: The food is purchased. (From the beginning?) From the beginning. There is not too much

o ka aina kalo o keia wahi.

taro land in this area.

CK: Pehea oukou i ne'e mai i keia wahi, he aina ai ole?

CK: Why did you people move to this place, a land without taro?

HKK: Ne'e mai au i keia wahi nei mamuli o ka hana (hana). Hanau wau (ka hala)

HKK: I came to this place because of employment (work). I worked (pineapples)

aole, hana au me ka aupuni. Penei: ike au i kela mau la e hiki no ka poe

no, worked with the government. Like this: I noticed those days hupo uneducated

ke holo i luna makaainana, heaha la. Ma ke ano i kau walaau ana oe i puka ai.

people could run for representative, and such. By how you talked you were elected.

Ma ke ano i kau walaau ana oe i haule ai i kela mau la. So noonoo au

By how you talked in those days you were defeated. So I thought

e holo au. Ineinei no wau kahi i noho ai. Olelo wau i ko'u wahine,

I would run. I was staying here then. I said to my wife,

"E, e haalele ana au i ka hana." "Hela ana oe ihea?"

"Say, I am quitting the job." "Where are you going?"

"E hole ana au i luna makaainana."

"I am going to run for the office of representative."

CK: Puke no oe?

CK: Did you get elected?

HKK: Aole, haule (haule) haule. Ewalu, I come No. 9. (Auwe, pilikia). Haule.

HKK: No, failed (failed) failed. There were eight, I came nine. (Shucks, hard luck) Failed.

A ai'a, oia ko maua kau holo like me keia laweleka o Maui nei. Ike oe? I Kahului.

Like this, it was our campaign with this postmaster of Maui. Do you know? At Kahului.

Auwe, poina hoi au kainoa (he Hawaii) e noho nei i ka hale-leka o Kahului.

Shucks, I have forgotten the name (a Hawaiian) working then at the post office of Kahului.

Aole au maopopo kela kanaka, kela hapa-haole. Ko maua makahiki like kela

I don't remember that man, that hapa-haole (half white). That was our year

holo like. Puka oia. Holo oia Lepupalika. Puka oia. Second year,

when we ran. He won. He ran as a Republican. He won. The second year,

aole oia makemake. Olelo mai oia ia'u, "E hole ana oe?" Mea 'ku nei au,

he did not want to run. He said to me, "Are you going to run?" I replied,

"Aole e holo ana. Ua loaa ka'u hana no ka mea mamuli o ko'u hele ana

"Not going to run. I have my job because by my getting into

politics, well, ua loaa ka'u hana. Na ka make e hookaawale ka hana."

politics, well, I have received my job. Only death can separate me and the job."

Oia kela hana alanui - cantonneer.

It was that highway job - cantonneer.

CK: Heaha ka hana o ka poe o Honomanu mamua? keia poe Hawaii?

CK: What kind of employment did the people at Honomanu have before? those Hawaiians?

HKK: He mahiai kalo wale no. (Mahiai) Mahiai.

HKK: Only taro growing. (Farming) Farming.

CK: Aole nana keia mea ke kala? (Aohe) Aole ai na mea o ka ai haole; ai Hawaii wale no.

CK: Were not concerned with this thing, money? (No) Did not live on haole food, only Hawaiian food.

HKK: Ai Hawaii wale no. Aohe nana ia ka mea ai haole; he mea ai Hawaii wale no.

HKK: Ate only Hawaiian food. Were not concerned with haole food, only Hawaiian food.

(Oia?) Aole lakou nana i na mea ai haole.

(Was that so?) They were not interested in haole food.

CK: Pehea i na ma'i, heaha ka laau e haawi ia i na ma'i?

CK: What about the sick, what kind of medicines were prescribed to the sick?

HKK: O na kahuna o ia mau la maopopo ka laau. Na poe kahiko (na laau like ole)

HKK: The herb doctors of those days knew the remedies. The oldtimers (all kinds of herbs)

maopopo. "E, ma'i mai no o mea." Ka hoi maila no o na poe kahuna.

knew. "Say, so and so is ill." The "doctors" would come.

"He mea ka ma'i; eia ka laau. Hele kii i kela laau. He mea, he mea, he mea ka laau."

"This is the sickness; here is the medicine. Go and get that herb. Thus, or thus is the herb."

CK: Ina ma'i na keia poe kahuna lapaau (ae) e haawi i ka laau (e haawi i ka laau).

CK: If these people were sick, the medical expert (yes) prescribed the medicine (prescribed the drug).

Maopopo no oe na ano laau i haawi ia no na ma'i like ole?

Do you know the different kinds of herbs prescribed for the different kinds of illnesses?

HKK: He nui paha na laau. Pau ka nalowale. He nui na laau. Laau hakihaki, paa ia'u.

HKK: There were many medicines. They are all forgotten. There were many cures. Herbs for fractures, I know.

Ko'u wawae nei, elua haki 'ku ana keia.

My leg here sustained two fractures.

CK: Heaha ka laau no ka wawae haki?

CK: What herbs were used for the fractured leg?

HKK: Ai malalo o ke kauka. Noho wau i ke kauka a puka ke kua. Ka manawa

HKK: I was under the doctor's care. I stayed under the doctor's care until my back developed sores. The time

i loaa iki ia'u ka oluolu, olelo au i ke kauka, "I am going home." "How you feel?"

I got to feel slight improvement, I told the doctor, "I am going home." "How do you feel'

"I am O.K." "E, hoa'o no oe e hele." Hoa'o au. Aohe hiki pono,

"I am O.K." "Say, you try to walk." I tried. Could not so well,

kela hoomanawanui e hiki ke hoi mai. Ia hoi mai ana a'u, makaukau wau.

but I persevered so I could go home. When I got home, I was ready.

Ua hana mua ka'u keikimahine no i ka laau, kela kowali[1] (kowali).

My daughter had already prepared the medicine - that kowali (kowali).

CK: Pehea la i hana ai, he ko? (Ko) Ka laau o ke kowali.

CK: How was it applied, by rubbing lightly? (Rubbing lightly). Kowali was the herb.

HKK: Oia ka pololoi: ka lau opiopio, ka lau o'o, ke a'a, kela kumu, kela a'a.

HKK: The correct formula: the young leaves, the matured leaves, the roots, that trunk, those roots.

O kela mau mea apau loa ku'i, mahape me ka paakai no (me kahi mimi no o kaua.)

All those ingredients are pounded together, then rock salt added (with some of your own urine.)

Aale, aole mimi (aole mimi) aole mimi. Ka wai (ka wai), ka wai, oia no kela wai

No, no urine (no urine) no urine. The juice (the juice) the juice, that is the juice

(o ke kowali) o ke kowali. Kela lau kowali loaa ka wai. Kela wai lawa

(of the kowali) of the kowali. Those kowali leaves contain sap. That water is sufficient,

(lawa) lawa kela wai.

(sufficient) sufficient is that water.

CK: Ehia manawa e hana ai? elima?

CK: How many times to apply? five?

HKK: E, oia ka hana ana. Ko. Hookahi no ko ana, ko hele ilalo, a ko aku no

HKK: Yes, that is how to do it. Rub gently. One gentle rubbing, rubbing downward, and rubbing again

me keia nei. Pela ihola. Pela ka'u hunona i hana ai. Na ka'u hunona i hana.

like this. That is how. That was how my son-in-law did it. My son-in-law did it.

Hookahi no pule (ola) ola.

One week only (healed) healed.

CK: Eleu no ka poe Hawaii.

CK: The Hawaiians were skillful.

HKK: Oia ka laau, but aole piha pono kela laau, aole piha pono.

HKK: It was the herb, but the herb does not complete the list, does not properly complete the list.

[1] A morning glory (Ipomoea)

Ai 'hola 'ku no kekahi mau laau aku no e hui pu iaai, but aole ike ka poe,

There are other herbs to be included, but the people don't know,

but ua lawa no kela (ua lawa), ua lawa no, lawa no kela laau.

but that preparation is good enough (good enough) good enough, good enough is that preparation.

CK: Ka hauowi[1] oia no kekahi laau.

CK: The hauowi is another herb (for broken bones).

HKK: Ae, e, hauowi e, pololoi. Kekahi no, kela laau (ke kukaepuaa,[2] oia no paha

HKK: Yes, the hauowi, correct. Moreover, that herb (the kukaepuaa, it is perhaps

kekahi laau no ka . .). Ae, ke kukaepuaa oia no kekahi laau maikai, kukaepuaa.

another medicine for..) Yes, the kukaepuaa it is another good herb, the kukaepuaa.

(Nui no na ano laau like ole). No ka mea, ai nohoi me ke ano no o ka ma'i

(There are all kinds of herbs). Because, according to the symptoms of the sickness

a pela no o ke ano o ka laau. Ina no i huhewa kau laau, a ua huhewa no ka ma'i,

so is the nature of the medicine. If your prescription is wrong, so will the patient suffer,

aole no e ola. Ai no e like ka laau me ka ma'i, aleila ola. Hoomaopopo au

and cannot be healed. The medicine must suit the symptoms then there is recovery. I remember

he keiki no ka pake. Mainoino. (Heaha ka ma'i?) Kela ma'i o ka wa kamalii

a Chinese child. Terrible. (What was the disease?) That disease common to children

kela wa liilii. What you call that? (Puupuu) puupuu (puupuu).

when they are very small. What do you call that? (Sores) sores (sores).

Ka uwe wale no e uwe ai, uwe ai. Oi no ka iho ka pake i ko lakou ike laau;

The child would only cry, cry, cry. The Chinese were applying their medical skills;

oi no mai la ke kauka o Hana a hiki ole. A lohe, lohe ke kuku, a walaau 'ku nei,

the doctor at Hana had applied his skills and failed. The grandfather heard, learned about the child and said,

"Aia he wahine loaa i kela laau. Oia ke ike i ka laau no kena ano ma'i."

"There is a woman who has the cure. She knows the cure for that kind of affliction."

A hele, a hele ana a walaau 'ela, "Heaha ka mea? Lawe mai, lawe mai, lawe mai.

They went, went to talk to her, "What's wrong? Bring, bring, bring the child.

[1] A weed, a verbina [2] A weed

Hele au e kii ka laau." (Heaha ka laau?) Popolo[1] (popolo, ka lau o ka popolo?)

I go and get the medicine." (What was the medicine?) Popolo (popolo, the leaves of the popolo?)

E, ka popolo ku hookahi. A kona lau liilii. He mea elua ano.

Yes, the popolo growing by itself. It has small leaves. There are two varieties.

Hookahi popolo lau nui, a hookahi popolo lau lii. Kela popolo lau liilii

One variety has large leaves, and the other small leaves. That small leaf kind.

(Ku'i oe me ke kumu apau ame ke a'a oia mea apau loa?) Ku'i na mea apau,

(You pound the whole plant, roots and all?) Pound everything,

no ka mea ka manawa oe e ku'i ai e hemohemo wale no keia poe iwi, a kiloi

because when you pound it the woody part comes out easily and is washed away

a lilo i ka wai, a ku'i me ka paakai nohoi. Hamo ia, a po wale no ao, pau

by the water, and you also include rock salt. It was applied, and overnight, cured,

(pau), pau, pau kela mea ka helelei, a hoomaka mai ka ili e maikai.

(cured), cured, the scab falling off and the skin restored to normal.

CK: Naauao no ka poe Hawaii.

CK: The Hawaiians were brilliant.

HKK: Oia, ua manao, ua manao na kupuna e make ana keia pepe, aka aole (ola).

HKK: That being so, the grandparents thought the baby would die, but no (cured).

CK: A pehea ka ma'i puuwai, he laau no?

CK: What about heart disease, is there an herb?

HKK: Ma'i puuwai, aole wau ike.

HKK: Heart disease, I don't know.

CK: A pehea ka akepau?

CK: What about tuberculosis?

HKK: E like pu me ke akepau, aole au ike ka laau.

HKK: Same with regard to tuberculosis, I don't know the medicine.

CK: Ka leko paha?

CK: Watercress perhaps?

[1] The black nightshade (Solanum nigrum)

HKK: Oia o kekahi poe e ai nei. Ai ka leko, pela aku, pela aku,

HKK: It is what certain people are taking, eating watercress, thus and so, thus and so,

but ka'u laau e ai nei, ko'u ma'i he diabetes. Olelo ke kauka aole ola

but my medicine I am taking is for my disease - diabetes. The doctor says no cure

kena ano ma'i. Owau ka diabetes. Pehu ko'u mau wawae, pehu,

for that kind of sickness. I have diabetes. My feet used to swell, to swell,

but keia manawa aole pehu.

but this time there is no swelling.

CK: Heaha ka laau, maile hohono?[2]

CK: What is the herb, maile hohono?

HKK: No, ai loko nei, ai no ia'u. Laau inu, ko'u "kope" e inu nei. (Laau Hawaii?)

HKK: No, it is here, I have it. Drinking medicine, my "coffee" I am drinking. (A Hawaiian herb?)

Laau Hawaii, lukini[1] (lukini).

Hawaiian herb, lukini (lukini)

CK: Heaha kena ano laau, hoikeike mai oe ia'u?

CK: What is that kind of herb, show it to me?

HKK: Ua haawi au, ai a mea. Ai lalo, ai kela hale lalo, ai leila ke kumu-laau.

HKK: I have shared it with someone. It is down there, at that house below, there the plants are.

Ai ia oe hoi, hele pu kaua, a ilalo leila kuhikuhi au ia oe. Ai kela hale a'u ilalo.

When you go, we shall both go down there and I will show it to you. It is down at that house.

Ua kanu wau nui ino. Ua hana au kekahi mea, kokoke e pau. Ko'u "kope" e inu nei.

I have planted many. I have gathered some which is almost used up. My "coffee" I am drinking.

That's my tea, lukini. You can take any kind of sickness, any kind.

Lukini is my tea. It is good for any kind of sickness, any kind.

CK: Maihea mai kela laau? No Hawaii no, no Hawaii no kela meakanu?

CK: Where is that herb from? Native to Hawaii, is that plant native to Hawaii?

[1] Lemon grass (Cymbopogon citratus)

[2] A weed (Ageratum conyzoides)

HKK: Ae, no Hawaii nei no kela. Ua inu au. Ma Keanae ku ka paila mamua kela ano

HKK: Yes, that is native to Hawaii. I have drunk it. At Keanae before there were piles

(oia?) Ka makou kela i hele ai ma'ama'a. Kela ano laau aole ike ia.

(was that so?) We had become accustomed to it. That kind of medicine was not known for anything else.

Ka'u wale no i ike hoopulo'ulo'u, you know steam, steam bath, that 's good.

I had only seen it used for steam baths, you know steam baths, which are good.

Kela laau good for steam bath. Ai hoi a, ka poe Pilipino ike lakou keia laau.

That herb is good for steam baths. However, the Filipinos knew about this herb.

Kela poe wahine heekoko, paa (paa). Kela wahine i noho ai i Paukukalo,

This could stop hemorrhages those women had (stopped). That woman who lived at Paukukalo,

a he Pilipino ke kane hele huli, huli i kela laau, aole loaa. "We have some

her Filipino husband went looking, seeking for that herb, but failed. "We have some

makai nei, aole nui but eha opu, I think." A hele mai no e walaau ina loaa

down there, not too much, about four clumps, I think." They came and asked if we had

i kela ano laau. Mea 'ku nei ka'u keikimahine, "Loaa, ai makai nei.

that kind of herb. My daughter said, "We have, it is below here.

Hele oe nana makai nei o keia wahi." A hele no ua Pilipino nei, hele no a ike.

You go and look below here." So this Filipino went and he saw it.

Olelo mai nei oia ina hiki oia kela. "Sure." "Ehia kala?" "Te, lawe aku oe."

He asked if he could have that. "Sure." "How much money?" "No, you take."

Hana no 'ela ia a lawe no kana wahine, heekoko (heekoko, aole paa ke koko).

He gathered some and took it for his wife having hemorrhage (hemorrhage, the blood wouldn't stop).

I kela laau, paa (paa). Ke ano ka hana ana, I don't know. Ka laau, kai lawe

That herb stopped it (stopped it). How they applied I don't know. The herb they took

but ke ano e ka hana ana aole oia walaau mai.

but how it was used he did not tell me.

CK: O oe, hana ki oe me ka lau.

CK: You make a tea of the leaves.

HKK: Owau ka'u e ino nei, my "coffee" I am drinking.

HKK: I have that to drink as my "coffee".

CK: Maikai kela no ka diabetes?

CK: Is that good for diabetes?

HKK: Oh, yes, good for diabetes.

HKK: Oh, yes, good for diabetes.

CK: Kou koko keia manawa, kou mimi aole kopaa? (Well) Nana mai ke kauka,

CK: Does your blood at this time or your urine have sugar? (Well) The doctor has examined you,

pehea maila? pehea?

what does he say? what?

HKK: Nana mai ke kauka, okay. Nana oe ko'u wawae. Keia nei pehu. Keia nei . . .

HKK: The doctor has examined and he says okay. You see my feet. These used to swell.

CK: Kela mea, okioki wale no ka poe wawae o na kanaka loaa kela ma'i.

CK: Because of that condition people's legs are being amputated.

Nana na poe pau ka okioki ia na wawae.

You see people whose legs have been amputated.

HKK: Oh, yes, pau ta okioki ia. Ka'u e olelo nei that is one of the best medicines.

HKK: Oh, yes, amputated. I have to say that it is one of the best medicines.

I think nui na ano ma'i oia hoola. That is what I think na ano ma'i like ole

I think there are many other diseases it can cure. That is what I think all kinds of diseases

hiki ke ola i keia laau ke inu ki. Ka'u e ike nei ko'u ola kino.

can be cured by this herb drunk like tea. I have noticed this improvement in my health.

O'u nei mamuli wale no keia loaa ana keia ano ma'i, a pilikia.

As for me, because I have now a certain kind of illness I am in trouble.

CK: Heaha kau ma'i o keia manawa?

CK: What is your illness this time?

HKK: Well, it is a big story keia ano ma'i i loaa ia'u. Maikai wale no wau,

HKK: Well, it is a big story in connection with this kind of illness I have got. I am usually well,

you know, ha'i wau ia oe. Kaua wale nohoi keia. Keia ma'i i loaa ia'u

you know, I tell you. This is only between you and me. This sickness that I have got

he ma'i kupainaha, he ma'i kupainaha keia. A hoike au ia oe ka moolelo o keia ninau.

is a strange affliction; this is a strange affliction. I disclose to you the background to this problem.

O keia me keia nei: mamua ka'u wahine hehei ia i kekahi poe. Ike oe kela;

This is like this: before my wife was entangled by some people. You understand that;

ua maopopo oe kela. Ae, noleila, ho'i i kekahi mea iluna, kane a wahine,

you know that. Yes, therefore, something possessed her, man and woman,

elua laua. Ke kane, hoaikane oia ia'u. Ma na wahi apau a'u e hele ai

two of them. The man befriended me. Wherever I went

aole loaa i na popilikia. But ko'u manawa a'u i komo iloko o keia Ekalesia,

I never had any troubles. But my time I joined this Church,

owau he Kakolika, ko'u manawa i bapekiko iaai, komo iloko o ka Ekalesia,

for I had been a Catholic, my time I was baptized and joined the Church,

noho ana maneinei aohe au maopopo pono. But a ho'i au i Kahului,

I was staying here and did not fully understand. But I removed to Kahului

hana i ka breakwater, loaa ia Keala. You know David Keala, Keala makua

to wórk on the breakwater where I met Keala. You know David Keala, Keala Sr.

(kamaaina au iaia). A oia, na kela kanaka, nana i hookomo ia'u iloko o ka euanalio.

(well acquainted with him). It was he, that man, that converted me into the gospel.

Hooikaika kela kanaka a bapekiko ia au iloko o ka euanalio a loaa ka mana

That man tried hard and I was baptized into the gospel and subsequently received the power

o ka oihanakahuna. Akahi hoolilo ia he deacon, teacher, a priest. Mau no

of the priesthood. First I was ordained a deacon, then teacher, then priest. I was still

kela inu ana, inu, a mahape loaa ia'u keia oihanakahuna Melikisideka.

drinking, drinking, and considerably later did I receive the Melchizedek priesthood.

A mahape wau noonoo aohe pololoi keia. Ai no au ke hana nei o ka hana

After joining the Church I thought this was not right. I was doing the work

a ke Akua, eia au ke inu nei. Sure, hele au olelo i ka poe i ike

of the Lord and yet I was drinking. So I went to ask the people if they knew

ina mea hiki keia mea ke lawe ia. You know Holau, old man Holau.

of anything that could take away this desire from me. You know Holau, old man Holau.

Olelo mai wahi elemakule nei, "He easy wale no kena. Ai aku ke kanake.

This old man said, "That is easy. Eat candy.

Ina ono mai oe i ke paka, ai oe i ke kanake, ke kanake." Ka lama kela manawa

If you crave for tobacco, you eat candy, candy." With respect to liquor at that time

oia na makahiki i kapu ka lama. Aole kuai ia. Noleila, aole loaa ka lama.

those were the years liquor was prohibited. It couldn't be sold. Therefore, liquor was not to be obtained.

Aia poe hana beer, hana okolehao, aia loaa ia oe. Aohe no au ike.

Only from people who made beer or okolehao could you obtain liquor. I didn't know.

He malihini a'u e noho ana i Kahului. Oia ka mea hemo ia'u i keia mau mea,

I was a stranger living in Kahului. What induced me to quit these things,

hemo ke paka a hemo ka lama mamuli o ka loaa ana ia'u i ka oihanakahuna.

to drop tobacco and liquor was because I was receiving the priesthood.

A noleila, loaa ia'u i ka oihanakahuna. So kuka wau me ko'u wahine.

Therefore, I received the priesthood. So I conferred with my wife.

"Pehea keia, elua akua a kaua e malama ai. Pehea, pehea keia ninau nui?

"What is this, we are keeping two gods. What about, what about this big problem?

CK: Ea, he hoahanau no oia i kela manawa?

CK: Say, was she a member at that time?

HKK: Oh, yeah, oia ka hoahanau mua mamua o'u.

HKK: Oh, yes, she had been a member before me.

CK: Heaha kou manao he elua akua? Heaha keia mea au e olelo nei?

CK: What do you mean by two gods? What is this you are saying?

HKK: Oia hoi keia, kela akua o kanaka e hoomana ai ame keia, me keia akua

HKK: That is this: that god that man worships, and this, and this god

a kakou e pule nei. E like pu kela me he elua akua.

we are praying to. That is the same as two gods.

CK: Puolo ka oukou, malama puolo?[1] (Puolo) Owai ka mea e malama puolo?

CK: Did you folks have a puolo, keep a puolo? (Puolo) Who was keeping the puolo?

HKK: Ka'u wahine (kou wahine) ko'u wahine. Aole oia makemake keia mea.

HKK: My wife (your wife) my wife. She did not like this thing.

CK: Heaha ke ano o ka puolo? He welu, he pohaku (na mea like ole) he laau kauila?[2]

CK: What was the nature of the puolo? A rag, a stone (all kinds of things), a kauila stick?

HKK: Na mea like ole: ka lole, he lole, ka paka nohoi, ipu paka, na mea like ole apau, oia mau ano.

HKK: All kinds of things: a cloth, a cloth, also tobacco, a pipe, all kinds of things, and such.

Ke kauila I never see. I don't think so kauila; na mea like ole. Noleila,

I never saw a kauila stick. I don't think there was any; but all other things. Therefore,

ka'u wahine aole mamake, but aole hiki ke alo ae. Ua ike keia poe no ka mea

my wife did not like this but she could not avoid it. These people knew

aole oia ike. Ke ho'i ia lawe ia iloko o te kai. Oia ka mea lapuwale.

she was not aware of it. When she went home it would be hidden in the sea. It was a bad thing.

So mahape wau noi hoololi ko'u wahine. "Ina pela, ina like kou manao me ia'u,

So afterwards I asked my wife to reform. "If that is so, if your mind is like mine,

mamake wau ia laua e hoi mai. Hookahi pau hele, a hele mai kahi.

I want those two to come back. When one goes the other comes.

Mamake wau e noi ia laua."

I want those two to return."

CK: Owai o laua? Owai keia "laua" au e olelo nei?

CK: Who are these two? Who are "they two" you are talking about?

HKK: Oiahoi elua mea hoi luna ona (elua), kane a wahine (he uhane pili keia).

HKK: That is those two things that would go on her (two), a man and a woman (these were familiar spirits).

[1] Bundle serving as a home for familiar spirits.

[2] A very hard native wood.

He uhane pili keia ma ko kakou aoao (ae, ae) kupuna (kupuna; maopopo anei au)

These were familiar spirits on our (yes, yes) grandfolks' side (grandfolks; I understand)

Ma ka aoao kupuna kela. A mea 'ku nei au i ko'u luahine, "Me keia nei

That was on the side of the grandfolks'. I said to my wife, "Like this

kaua e hana ai. Hoi mai laua, a kuka wau me lakou no ka mea hookahi mua apau

you and I shall work. When they return I shall discuss with them because one would come first then

hele a hoi mai kahi." A kuka wau me ia, a ae oia, hiki ko'u manao hiki.

the other would come." So I conferred with her and she agreed with my idea.

Puni ia'u. Ninau wau kekahi, a hoi mai a ninau wau kekahi. Ae, hiki.

Agreed with me. I would ask one, and when the other returned I would ask that person. Yes, okay.

"Ina oia kou manao, hiki. All right. Hookuke mai ia'u ka mea e hana ai."

"If it is your idea, okay. All right. Show me that thing to do."

"Hana oe me keia, me keia nei. Keia poe mea apau loa, lawe oe keia mau mea apau loa

"You do it this way, this way. All these things, you take all these things

a huna oe kahi e hiki ole ke ike ia, kahi hoopilikia ia ole ka poe.

and hide them where they cannot be seen, where they cannot be desecrated by people.

Lawe oe keia mea a huna, a pau ka noonoo maleila." Noleila, ko'u hana ana kela

You take these things and hide them, and dismiss then the matter." Therefore, my doing that

a hiki keia makahiki, a hiki i kela makahiki 'kula manao wau piha i ke

until this year and until the past year I think

kanaha makahiki a oi kela kaawale ana. Aole hookahi ano hoopilikia, aha la.

more than forty years have elapsed. Not a single trouble whatever has obtained.

Keia makahiki loaa. Oia keia pilikia o'u (loaa, pehea?) Me keia:

This year reoccured. That is my trouble now (reoccured, what?) Like this:

ai kekahi poe manao ino ia'u, a ua loaa keia mea (ia lakou) ia lakou.

there are some people who think evil of me and they have these things (with them).

Hoouna maila keia mea e hoi mai e ai ia'u, a oia keia pilikia o'u.

They have sent these things to come back and eat me, and that is my predicament.

CK: Na wai i hoike aku ia oe i keia mau mea?

CK: Who has shown you these things?

HKK: Ka moeuhane (ma ka moeuhane) ma ka moeuhane. Ma ka moeuhane a ike au

HKK: The dreams (by dreams) by dreams. In dreams have I seen

i kona ano (keia mau uhane) keia mau uhane, me ka olelo mai ia'u,

his form (these spirits) these spirits saying to me,

"Hana 'ku au a make oe." Oia ka olelo, "Hana 'ku au a make oe."

"I am going to kill you." This was the decree, "I am going to kill you."

CK: Pehea maila, ua hele no oe i na lunakahiko o kakou e hooponopono i kela mau mea?

CK: What now, have you gone to our elders to correct these things?

HKK: Kahea wau ia lakou e hele mai. Ua walaau liilii no ia lakou a ua hele mai nohoi

HKK: I did call them to come. I talked a little to them, and (name forgotten) came also

o . . . Ua hele ia i Honolulu. Ua hoi mai paha la, Makaokalani with the other

He has gone to Honolulu. Perhaps they have returned, Makaokalani and the other

one. Laua kahi i hele mai a walaau a hoike aku wau ia laua i keia mau mea.

party. They (two) had come and talked to me and I explained to them these things.

A laua pule, pule laua (ho-oki) hooki kela mau mea apau (kela mau mea apau).

They both prayed, they prayed (to nullify) to nullify these decrees (all these decrees of the evil one).

Ka mea apiki mau no mea ano mea. Kela lapule mua 'ku nei hele au i ka pule

The strange thing is that their influence still continues. The first Sunday I went to Church

a hoi ana mai, waiho. Poakahi ae, aohe ai i ta ai. Poalua loaa ka lanakila.

and returned and fasted. The following Monday I didn't eat. Came Tuesday I had overcome.

CK: Ke nana nei au i kou helehelena maikai no kou helehelena. Maikai no kou ano.

CK: As I look upon your countenance your face looks good. Your appearance is good.

HKK: Ai keia pule 'ho nei a loaa ia'u ke ano maikai. Ua maikai iki.

HKK: This past week I received much improvement. Feeling a little better.

Nee hoi ka walaau e pili ana i kela mau mea. "Ina eia kekahi poe e malama nei ia oe,

Did a lot of talking about these two spirits. "If there are some people harboring you,

he mea pono nou e hana oe i ka mea e like pu kau i hana ai mamua me a'u,

the proper thing for you to do is that which you used to do before with me,

oiahoi hoola ka poe pilikia. Mai pepehi kanaka."

that is, healing those in trouble. Don't destroy man."

CK: Olelo mai o Iesu ma ke hookeai ame ka pule e lanakila kakou maluna o na uhane ino (pololoi, pololoi).

CK: Jesus said by fasting and prayer we overcome evil spirits (right, right).

Noleila, na pule apau hookahi la hookeai oe, hookeai oe i ka ai o ke kakahiaka,

Therefore, every week you fast one day, you fast breakfast,

ka ai o ka awakea, ka auinala, a hiki ke ahiahi a ai oe ka ai o ke ahiahi.

the noon day meal, the afternoon, until evening and you may eat supper.

Pela oe e hana ai i na pule apau. Lanakila oe, lanakila. Aole hiki keia mea e lanakila.

This you do every week. You will overcome, overcome. The evil power cannot overcome you.

HKK: Ike no au iloko o ka moeuhane keia mau mea. A i ka moeuhane hope loa

HKK: I have been seeing these two persons in my dreams. And in the last dream

i loaa 'honei ia'u, kela moeuhane e hoike mai ana he make, oiahoi

I had that dream portended death, that is,

ina oe kau maluna kekahi lio eleele, o make kainoa o kela lio (ae).

if you ride a black horse, death is the name of that horse (yes).

O make kainoa o ia lio, okay. Ua kau wau maluna o keia lio. I ka mea apiki

Death is the name of that horse, you understand. I rode on this horse. The strange thing

ko'u kau aku nei o keia lio a hele aku nei keia lio i kekahi wahi,

was upon my getting on this horse this horse went to a certain place

ua lele 'honei au ilalo, but hookuu 'honei au i ka lio no ka mea he lio ua laka.

and I got down, but I let the horse go because it was a tame horse.

Aole oia i hele. I ka mea apiki ko'u hele ana e kau ka lio a huli au e nana,

It did not go. The strange thing was when I attempted to get on the horse and turned to see it,

aohe ua lio nei. Nee 'ku nei, nee 'ku nei e hele huli, aohe loaa,

the horse was not there. I looked hard, looked hard but couldn't get it,

aohe loaa ua lio nei. Ae, puiwa, ala a noonoo. Aia ka make aka ua hele ka make

that horse was not anywhere. Yes, startled I awoke and thought. Death has been here but death has gone

i kona ala hele.

to its destiny.

CK: Aole oe e make ana. E loihi ana kou mau la ma keia honua.

CK: You are not going to die. Your days on the earth will be long.

HKK: Hele 'ku no i ka make. Kekahi no, kekahi no me keia, e walaau au ia oe.

HKK: Death is inevitable. Moreover, moreover it is like this I tell you.

Iloko o ko'u mau popilikia apau, ke hoi mai ko'u luahine (i ka moeuhane keia)

In all my troubles, when my wife comes (this is in a dream)

e, i ka moeuhane, kekahi manawa moe. I ka ala ae e moe ana, ike no ia'u

yes in a dream, she sleeps sometimes. When I get up she is sleeping but she sees me

ua ala (ua ala) a ke ala ae no oia e hele. Aole walaau. Noonoo ihola ou

getting up (awaking) and she will arise and leave. No conversation. So I believe

o kela pilikia e pau ana.

that trouble of mine will cease.

CK: Kou anela kiai kela.

CK: She is your guardian angel.

HKK: Ka manawa a'u i loaa i ka pilikia, hoike mau ko'u luahine me kela.

HKK: At the time I received the foregoing trouble, my wife was constantly appearing in my sleep.

Hoi mai oia me kela ano. Moe a kela walaau oe e moe ana. Kela ala no oia hele,

She would appear in that form. She would be sleeping and when I would speak she would be asleep. Then she would arise and leave.

aole walaau, aole walaau. Ala 'na oia e hele no ka mea ua hana au iaia

without talking, without talking. She would arise and leave because I have worked for her

iloko o ka halelaa (ae, ua sila ia olua) e.

in the temple (yes, you two have been sealed),yes.

CK: Ehia ka olua mau keiki?

CK: How many children did you two have?

HKK: Aale maua keiki. He mau keiki kane me ke kane mua. Oia keia a'u e noho nei

HKK: We had no children. She had sons with her first husband. It is this her

me ke keikimahine. Aia he keikimahine ma Kaleponi. Aohe keiki au meia

daughter I am living with. There is a daughter in California. I had no children with her

no ka mea ua old maua. Both of us was old. Kahiko oe. Ua oi kona mau makahiki ia'u.

because we were old. Both of us were old. She was old. She had more years than I.

CK: Kou wahine mua oia ka wahine au i loaa i keia mau keiki.

CK: Your first wife, she was the wife by whom you had those children.

HKK: Aole, aole no a'u keiki a hiki no i keia la.

HKK: No, no, I personally have had no children until this day.

CK: Hookahi wahine wale no kau?

CK: You had only one wife?

HKK: Aole, akahi wahine, alua, akolu wahine (ekolu wahine), akolu wahine,

HKK: No, one wife, two, three wives (three wives) three wives,

but keia wahine a'u i hana ai iloko o ka halelaa.

but this wife I worked for in the temple.

CK: A pehea kela mau wahine elua?

CK: What about those two other wives?

HKK: Kela mau wahine elua aohe no he keiki. (Ua make laua?) ua make. (Ua sila oe me laua?)

HKK: Those two wives had no children. (They are dead?) dead. (You were sealed to them?)

Aohe. (No keaha la?) Aole hana au me laua. (No keaha?) no ka mea

No. (Why?) I did not work for them (in the temple). (Why?) because

he mau ekalesia oko'a ko laua. Noleila, aole wau i hana (aole nana kela).

they both belonged to different churches. Therefore, I did not work for them (that attitude is wrong).

Hana wau me keia nei i ka mea i hele pu me ia'u iloko o ka ekalesia hookahi.

I did the work (in the temple) for the one who joined me in the one church.

Aole au i noonoo i kela mau wahine elua no ka mea he mau kane no ka laua

I am not concerned with those two other wives because they had had husbands

(he kane no) he kane no. O ko'u noonoo e sila me ka laua (ka laua kane) kane no

(had another husband) had another husband. My idea is to seal them with (their husbands) their husbands

no ka mea he mau keiki(ae) he mau keiki. A kekahi wahine like pu no.

because there were children (yes) there were children. The third wife was the same.

He mau kane no. Noleila hoihoi no wau me na kane mua no ka mea ua loaa no na keiki.

She had had several husbands. Therefore, I shall seal them to their prior husbands because there were children born.

CK: Keonimana no kou noonoo ana.

CK: Your thoughts are those of a gentleman.

HKK: Pela i ko'u noonoo (maikai kela noonoo ana; aole oe makemake e kaili keia

HKK: Thus is my thought (that is good thinking; you don't want to take them away aale, aale,

mau wahine mai ko laua kane mai) no ka mea he kane ka laua. Hookuu no,

from their previous husbands) no, no, because they two had had husbands. I would give them up,

noleila ko'u noonoo. Noleila keia nei he kane no kai nei, but ua hiki ole

therefore this is my thought. Therefore, this third wife had had a husband, but I could not

a'u e alo ae no ka mea ua hele like i ka pule, ua hele like i na mea apau.

help it because we had gone to church together, and had been together in all things.

CK: E hoike mai oe i kekahi mau hana kupainaha i na alakai i hana ai, na lunakahiko.

CK: You relate some extraordinary things the leaders, or elders, did.

Maopopo anei oe i kekahi hana a lakou i hana ai?

Do you remember some of the unusual things they did?

HKK: Ae, he nui, na lunakahiko o tatou (e hoike mai) i hele i na hana o na hana kahiko.

HKK: Yes, many, our elders (indicate) who followed the works of the ancients.

Aia, oia poe apau, ua pau ka make. (Ua pau loa) ua pau lakou i ka hele.

There, all those men are dead. (All gone) they have all gone.

Ai aku no kahi i kahi, a ai mai no kahi i kahi, aia (oia?) aia,

Each would "eat" the other, and in return would "eat" one another (was that so?) there,

(elua ano akua a lakou) ae, ae. Hoike au ia oe i keia ninau.

(they had two kinds of gods) yes, yes. I will explain to you this question.

Hele a pololei a imua ponoi o ko'u maka. (Ano'e no na Hawaii) ano'e.

These things happened straight before my own eyes. (Hawaiians were peculiar) peculiar.

CK: Hele i ka pule, loaa i ka oihanakahuna, malama no i ka puolo, (ae) auwe!

CK: Would go to church, receive the priesthood, but still kept a puolo, (yes) wow!

HKK: Keia kanaka, keia kanaka o Waihee, aole kekahi kanaka like pu meia no ka mea

HKK: This man, this man at Waihee, there was no man like him because

ua make kona wahine iaia. (Hana anaana i kona wahine) ae, nana no,

he caused the death of his own wife. (He practiced black magic on his own wife) yes, he did,

a make no kekahi hoaloha no maleila. Iaia no, iaia no, ua make ai. Aole i ha'i.

and caused the demise of a friend from there. He did, he did, cause the death. Not others.

Iaia ka hope no ai ia no oia a make no oia.

In the end he was liquidated by someone else.

CK: A na ha'i no i hoouna mai i kekahi mea e ai iaia (ai iaia).

CK: Some other person had sent an evil spirit to devour him (to eat him).

HKK: Nana, manao no oe o oe wale no. Ai ana no ia kahi a pilikia. You see kela ano.

HKK: You see, you might think you are the only invincible one. Someone else will "eat" him to his disaster.

Noleila, oia kekahi hana hupo loa ke kanaka i hana ai.

Therefore, this was one of the most stupid things man could do.

CK: Oia paha ke kumu make wale no na kana i kela manawa (pela, pela).

CK: It was perhaps the reason the native death rate was high at that time (that was so, that was so).

Ai no ke kanaka i ke kanaka no.

Man ate man.

HKK: A oia, pela. Pela no mamua ko'u hoomaka ana i keia euanalio. Ka poe mai o Laie,

HKK: That was it, that was it. It was so when I first embraced the gospel. The people at Laie

like pu me kela. Malama no kela mea kahiko. Nui ko'u akaaka.

were like those (above). They kept those ancient things (puolo) Great was my laughter.

CK: Pehea oe i ike ai? Hele oe maleila a noho oe ma Laie?

CK: How did you know? Did you go there and stay at Laie?

HKK: Ke ano o ka walaau ana, o ke ano o ka walaau ana, hiki no au ke ike (oia?).

HKK: By the nature of conversation, by the nature of conversation I could perceive (was that so?)

Hiki no wau ke ike ke ano o ka walaau ana, (malama puolo no) yeah, malama puolo.

By the nature of the comments I could know (the party kept a puolo) yes, kept a puolo.

Hoopau ia kela hoi ana, hele ana mai a hoi ana, hoopau ia. I forget the name

He was excommunicated when he returned, when he came and returned he was excommunicated. I forget the name

of that man, tall man. Poina wau i kainoa o kela kanaka. Hoopau ia

of that man, that tall man. I have forgotten the name of that man. He was excommunicated

mailoko o ka Ekalesia no kela ano hana. (Oia? Oki ia oia) oki ia, oki ia

from the Church for carrying on black magic. (Was that so? he was cut off) he was excommunicated, excommunicated

mai ka Ekalesia. Kela hoi mai ana maneinei ua walaau mai ia'u.

from the Church. When he came here he told me about it.

Nana oe, hana wau, makou, i paina i loaa ke kala e uku i ko makou halepule

You see, I or we put on a dinner to get money to pay for our chapel

(halepule hea?) i kukulu ia i Haiku mamua. Aole lawa ke kala a hana paina

(what chapel?) that was built at Haiku before. The money was not enough and a benefit luau was put on

i lawa i ke kala. Olelo mai no ua kanaka nei, "Ha, mai nana."

to raise the needed funds. This man said, "Ha, don't worry."

I ko'u manawa i nana i ka manawa ka poe i hele mai ai, O boy, ka manawa

When I saw the crowds that came, the time when

ua helu ka nui o ka poe iho la au, "Aole lawa ka ai me ka i'a. E pau ana

the people were numbered I said to myself, "The poi and the fish are not enough. These will be consumed

a aole lawa ana no ka mea ua uuku keia mau mea i hana ia." Ua oi aku ka nui

and there will not be enough because the food prepared is too inadequate. There are more people than anticipated

o na kanaka. Aole manao ia e pii ana ka nui. Mea mai no ua kanaka nei,

Such a large number had not been expected. This man said,

"Na iala (na iala) e hana mai, naiala e hana mai." Pololoi i'o, koe ka ai,

"He will provide (He will provide) He will provide." This proved to be true, there was poi left over,

koe ka i'a, nana oe. Ke kumu o ka laki puni mai nei ka i'a ilalo o Kahului,

there was fish left over, you see. The reason for our good fortune a school of fish had been caught at Kahului -

ke akule. Lawe ia maila elua eke akule. Loaa ka i'a, ka i'a hou.

akules. Two bags of akule were brought in. Fish, fresh fish, was sufficient.

Makemake loaa ka poe ma ka i'a hou, koe ka laulau. Ka mea ono ku ka paila,

The people relished the fresh fish, and the laulau was spared. Cakes were piled high,

a lawa maila. Lawa ke kala no ke kukulu ana.

so there was plenty. There were sufficient funds raised to build the chapel.

CK: Ka manawa i noho ai na kanaka ma Honomanu, malama no lakou i ka puolo?

CK: The time when people stayed at Honomanu, did they keep puolos (practice black magic?)

HKK: A nui, nui, (poe o Keanae no) Keanae, nui, malama. (Ikaika no o Kakana

HKK: Many, many; (people in Keanae too) Keanae, many kept puolos. (Satan was strong

mawaena o ka poe Hawaii mamua). Nui ka iteita; nui ka iteita; nui ka iteita.

among the Hawaiians before). Very strong; very strong; very strong.

CK: I ka poe, ike wale no i keia akua-lele[1] e lele ana.

CK: People used to see frequently flying balls of fire.

HKK: Ae, ike i ka lele. Yeah, pololoi. Owau noho wau i ko'u wahi o Wailua ka wahi

HKK: Yes, they would see them flying. Yeah, correct. Me, I stayed at my place in Wailua near

o Joe Hookano, maopopo no oe (ae, ae) ma kela aoao ma'o, ka ulu manako maleila

that of Joe Hookano, whom you know (yes, yes), on the other side where the mango trees were, there

ko makou hale. Ah, ike oe keia mea lele. (Maihea mai i lele mai, mai, mai?)

was our home. Ah, you could see those flying things. (Flying from where, where?)

I kekahi manawa mai kela aoao mai (mai Nahiku mai) e, a i kekahi manawa

Sometimes from that other side (from Nahiku) yes, and sometimes

a ma keia aoao (Keanae mai). Ike oe ke hele, a mahea ae la ke hele aku a pouli.

from this side (from Keanae). You would see them fly and go somewhere and disappear in the dark.

A pela 'ku ana. Ano ano'e no ko'u ano, ko'u ano he ano'e no ke ano o ko'u ano kulana

And thus and so. My nature is somewhat peculiar, my nature is somewhat unusual

[1] flying evil spirits in the form of fireballs with a long tail traveling swiftly

(hiki oe ke ike keia mau mea) ae, a ina paha wau pupahulu I think lawe ia wau,

(you could detect these things) yes, and if I were easily excited I think I might have been taken,

a lawe ia au maluna o kela aina, Kane-huna-moku, no ka mea hookahi wanaao,

and placed on that mystic land, Kane-huna-moku, because one dawn,

i ka wa no e pala no ka manako. Owau ala i ke kakahiakanui loa, mamake

when the mangoes were in fruit, I had awakened early that morning, desiring

e hele e nana i ka manako. Ko'u manawa i ala mai e puka mawaho, ua ike i keia aina

to go and gather mangoes. When I got up and went out, I saw this land

e hele mai la e pae iuka i ka iliili. E hoomaka mai ana e hele, owau holo iloko.

coming to join up with the shore line. It was beginning to move in and I ran in.

Hoala i ko'u papa, "Papa, Papa, Papa, wake up, wake up, wake up."

I woke my dad saying, "Papa, Papa, Papa, wake up, wake up, wake up."

Note: According to Hawaiian traditions this island would suddenly vanish as soon as such excitement commenced. On this land were people, trees, etcetra.

NOTE: The footnotes with reference to the classification and scientific names of such things as plants were taken from Hawaiian English Dictionary - Pukui and Elbert.

PROJECT: AN ATTEMPT TO PRESERVE THE HAWAIIAN LANGUAGE

CLINTON KANAHELE AND HILDA HOOHILA KAWELO,
AGE 76, AT KAALAEA, OAHU, SEPTEMBER 10, 1970

INTERLOPER ( )

C. Kanahele: He kahawai nui no maneinei mamua?

C. Kanahele: Was there a large stream here before?

H. Kawelo: He kahawai nui mamua, aole like pu me keia manawa. Pelapela loa

H. Kawelo: There was a large stream before, not like it is this time. Our

ko makou kahawai o keia manawa. (Ae) Nui ka pelapela.

stream is polluted this time. (Yes) Extremely filthy.

CK: Pehea ke kahawai piha (piha me ka oopu, opae) me ka oopu[1], opae?

CK: Were the streams full of (full of oopu, shrimp) oopu, shrimp?

HK: Hele no a hopu a lawa no ka mea ai a hoi mai no oe a pulehu paha,

HK: You would go and catch enough to eat, and you would return, and perhaps

palai paha (hala ka ai ana) Hala ka ai ana. Pela no ka mea ka i'a

broil, perhaps fry ("there goes a meal"). "There goes a meal." Thus it was

gula (i'a haole) ae, hana pake apau a hoomaloo ia maila. Ka auwai

with gold fish (haole fish) yes, which would be salted and dried. In the

e kahe ana ka wai maleila ku ka paila, he i'a gula. He i'a gula Hawaii

ditch that is flowing over there were fish in abundance - the gold fish.

kela, aole keia ano i'a gula o keia manawa .

That was the Hawaiian gold fish, not the kind of gold fish of these times.

CK: Oia? aole kela he i'a haole? He i'a Hawaii kela?

CK: Is that so? wasn't that haole fish? Was that native fish?

HK: Kela aole kela he i'a haole. He i'a Hawaii maoli kela. Keia ano mea

HK: That was not haole (foreign, introduced, not indigenous) fish. That was

aole wau ike ke hiki ke ai.

native Hawaiian fish. This kind of haole fish I don't know if it can be eaten.

[1]Oopu is fresh water fish.

CK: Kou wa liilii piha no na loi kalo me keia ano i'a

CK: When you were a child the taro patches were full of this type of fish,

(a o ka pupu pake) ka pupu pake, a kekahi keia opaeoiha'a

(and Chinese shells) Chinese shells, and besides this oiha'a shrimp

(opaeoiha'a, opae kuahiwi), aole pilikia, aole nele na kanaka.

(oiha'a shrimp, and mountain shrimp), no difficulty, people were not wanting.

HK: Aole nele, ne no oe molowa e hele i ke kai, hele oe i ka tahawai,

HK: No wanting, if you were lazy to go to the beach, you could go to the streams,

loaa no ka mea ai. Aole pololi ka opu, ai no molowa oe a pololi ka opu.

and obtain food. The stomach was never hungry; if you were lazy the stomach hungered.

CK: Kau mau ana ka i'a maloo maluna o ka hale.

CK: Dried fish was always hanging from the house.

HK: Kau mau ana ka i'a maloo. Ina hele mai ka poe, haawi,

HK: Dried fish was always hanging. If visitors came, you gave,

aole makemake e malama. Haawi ka poe i hele mai.

you had no desire to keep. You gave to those who came.

CK: Hoahua ia iloko o ka eke; kau ka eke maluna o ke koko.

CK: Stored in a bag; the bag was suspended in a carrying net.

HK: Kekahi manawa e hele mai no e kaula'i ia ana no. Olelo 'kula o Papa me

HK: Sometimes when people came the fish were being dried. My father and

Mama, "Kii, kii, kii ka i'a, lawe, lawe." Ia mau la lokomaikai ka poe.

mother would say: "Take, take, take the fish, take, take away." In those

days the people were generous.

CK: Hele mai na poe kaahele, he kipa no maneinei.

CK: The travelers (acquaintances) would come by and turn in here.

HK: He kipa no maneinei no i noho ai me makou ka poe kaahele i kela hale ma'o,

HK: The travelers would visit here and stay here with us in that house over there,

noho pu me makou. (Na poe misiona mamua) misiona mamua akamai
would stay with us. (The missionaries before) missionaries were skilled
i ka olelo Hawaii, akamai i ka olelo Hawaii.
in speaking the Hawaiian language, skilled in the Hawaiian language.
(Keia poe haole misiona) ae, poe haole no.
(These haole missionaries) yes, haoles.

CK: Maneinei no oukou i hookipa ia lakou?

CK: Here you people entertained them.

HK: Ae, maneinei hele mai noho, makou walaau.

HK: Yes, here they would stay, and we would talk.

CK: Oia no ke kumu loaa oe i na pomaikai he nui, nui na keiki,

CK: That is the reason you have been so richly blessed, with a large posterity,
hoolako o Kekua ia oukou me keia mau wahi poe hale a oukou e noho nei.(Hele no)
and provided by God with these homes that you now occupy. (Would go)
E like me kou hookipa ana i na kauwa o Kekua, pela no o Kekua e malama aku ia oe
As you have entertained the servants of God so has God provided for you.

HK: Ae, a ke hele mai noho no mea a walaau, himeni, himeni like makou,

HK: Yes, when they came they would visit and talk, sing, and we all would sing,
himeni Hawaii. Nui loa ko lakou mahalo i ka himeni Hawaii, a ua maopopo
sing in Hawaiian. They favored highly Hawaiian singing, and they could understand
lakou i ka manao o ka olelo Hawaii. Mamake loa lakou, a kakau ihola i
the thought expressed in Hawaiian. They desired very much to write
mele i Hawaii. Ne lakou hele i Kaleponi hele maila e ike ia makou,
Hawaiian songs. When they would return to California they would come to see us,
launa pu makou apau, a olelo aku makou, "Na Kekua e kia'i a malama ia oukou."
visit and associate with us, and we would say: "God bless and watch over you."

CK: O ka poe o Honolulu e hele ana i ka Hui o Laie, maneinei lakou e hookipa iaai?

CK: People from Honolulu going to Conference in Laie, were they entertained here?

HK: Ka manawa, keia manawa? (Mamua) Mamua, ae, ko'u kupunakane

HK: The time, this time? (Before) Before, yes, my great grandfather

ma ka aoao o ko'u Mama, Kealakaihonua, (Oia? kamaaina loa au i kela inoa)

on my mother's side, Kealakaihonua, (Is that so? I am well acquainted with that name)

Kealakaihonua, ke kupunakane kela o ko'u makuahine.

Kealakaihonua, the grandfather that of my mother.

(Oia? kanaka kaulana loa kela) Kaulana. Maneinei no i hele mai a noho makou

(Is that so? a very famous man) Famous. Here he would come and stay with us

a mau la a hele, hele kaahele, hele kaahele, apau o Oahu nei.

for a few days, and then travel, travel, completely around Oahu.

Hele paha i Maui, i Hawaii paha, ihea la i hele ai.

He would go to Maui perhaps, to Hawaii perhaps, wherever he went.

Ke hoi mai kipa hou mai, a pela ae a hele o ko'u kupunakane.

When he returned he would turn in here, and thus he continued until his or my great grandfather's death.

CK: Kamaaina oe ia Brother Kim Fah Chong?

CK: Did you know Brother Kim Fah Chong?

i noho ai i Kalihi, male oia i kela ohana o Isaac? He tutu no oia no

who stayed in Kalihi and had married into the Isaac family? He was a tutu

kela ohana o Isaac.

of that Isaac family.

HK: He poina, poina, maopopo no paha, ua poina, no ka mea, aole au,

HK: Have forgotten, forgotten, perhaps I know but have forgotten, because not I

oia nei hele mau ma'o a manei. Ko'u manawa opiopio i ka hale wale no,

but he, my husband, went here and there. When I was young, I was always home.

He manawa wale no hookuu ia e hele. Ina maua me ko'u keikuana hele i paani

Once in a while I was permitted to go out. If my sister and I went to play

i Waihee, hele maua i ka paani i Waihee, kau maila ke kanawai maluna o maua.

at Waihee, for we played at Waihee, the law was placed over us.

"Hele olua, mamua o ka napoo ana o ka la hoi mai olua.

"You two may go but before the sun sets you must be home.

Mai olua hele a napoo ana o ka la hoi mai olua.

You two must not stay out until the sun sets then come home.

Hele olua paani, a mamua o ka napoo ana o ka la hoi mai olua."

You two go to play, and before the sun sets you must be home."

Kekahi manawa nenea i ka paani, ka paani me kela poe hoahanau o maua i o,

Sometimes we would be busy playing with our cousins over there,

paani, paani, paani, paani, apau, a ke napoo aku nei ka la.

playing, playing, playing, playing, ending, the sun had already set.

Holo naaupo, holo, holo, holo, aale hiki.

Would race home, run, run, run, wouldn't make it.

Ua uhi maila o ka malu o ka po, a hiki maua i ka hale.

The darkness of the night had cast its pall, and we reached home.

Aia ka laau ma ka puka (ae). "Aha, pehea keia? Ua kau anei i ka la i ka pali?

The rod was at the door (yes). "Now, what is this? Is the sun still shining on the cliffs?

Ae, ua napoo anei o ka la?" A olelo aku maua, "Aale, ua napoo ka la, Papa,

Yes, has the sun already set?" We would reply, "No, the sun has set, Papa,

ua napoo ka la, ua hewa maua, Papa, no ka mea nui loa ko maua lilo i ka paani

the sun has set, we are wrong, Papa, because we were too preoccupied with playing

(Nenea loa i ka paani) a poina aku ka noonoo i ka hoi ana mai i ka wa kupono."

(Too absorbed in playing) and we forgot to think to return at the proper time."

"A noleila, hele mai olua manei; hele mai olua manei." Hili ia ka'u keikuana

"Therefore, you two come here; you two come here." My sister and I would get

a hili ia'u. "Mai keia manawa aku, mai olua hele hou e like pu me keia nei."

a thrashing. "From this time on, don't you two go out that way any more."

HK: He kupono no kakou e hoopaa naau no i ko kakou olelo.

HK: It is proper for us to learn our language.

A he namu nohoi paha i na poe e hiki ole ke namu mai ia oe a namu haole mai,

You might have to speak English to people who cannot speak Hawaiian and must speak English

e namu oe i ka mea e hiki. Owau aole ike loa i ka olelo haole;

you speak the best you can in English. I don't know how to speak English well;

ma ka olelo Hawaii wale no o ka'u olelo.

only in the Hawaiian language do I speak.

CK: Keia manawa he namu wale no o ka olelo.

Now English is the only language being spoken.

HK: Pela no ka'u poe keiki. Olelo Hawaii wale no wau ia lakou; maopopo ia lakou.

HK: That is so with my children. I always talk Hawaiian to them; they understand.

Aka, o ka manawa e ma na mea e maopopo ia lakou e olelo mai ia'u

But at the time they try to tell me what they know,

alaila hoopuka mai la ka mea aole maopopo, walaau haole maila ia'u.

then they utter that which they don't know, so they speak English to me.

Ai ka pilikia (ai ka pilikia) ai ka pilikia

That is the difficulty (that is the difficulty) that is the difficulty

CK: Nenea loa kakou i ka namu haole, poina 'ela i ka olelo Hawaii.

CK: We are so involved in conversing in English that we have forgotten the Hawaiian language.

HK: A pololoi kela, no ka mea, olelo 'ku wau i kekahi mau moolelo me keia nei:

HK: That is right because I tell you a tradition that goes like this:

Ke ano o na kanaka Hawaii mamua, a ina kela wahine me kana kane,

The nature of the Hawaiians before, if that wife and her husband,

ua ineina paha ke kane i ka wahine aiole ka wahine i ke kane,

the husband was angry with his wife or the wife with the husband,

a ke nana nei ka poe, ke nana nei, a ke ike nei i keia mau mea,

the people would be watching, would be watching, and sense what was going on,

a aia ka olelo o ka poe, "Te'a, okaikai mai nei ka moana, okaikai mai nei ka moana!"

the people would say, "Goodness, the ocean is getting rough, the ocean is getting rough"

(Olelo noeau kela) ae, "okaikai mai nei ka moana, ke pii 'ela ke kai i ke kumu pali."

(That's clever talk) yes, "the ocean is getting rough, the waves are dashing against the cliffs."

A nana oe, nana oe, (Nani no ka olelo Hawaii) nalo, nalo kela mau mea;

You see, you see, (The Hawaiian language is beautiful) those things are hidden, hidden;

aole poe maopopo, poe kakou wale no ka poe a'o.

people wouldn't know, only we who have been taught.

A lakou ka poe ike ole i keia mau mea, no ka mea, aole makemake ia e olelo

And they did not know these things, because they did not want to speak

ma ka olelo maoli e lohe mai ai lakou (hunahuna ka olelo)

in plain speech lest they would understand (concealing the allusion)

"okaikai mai nei ke kai, pii ke kai i ke kumupali"

"the ocean is getting rough, the waves are dashing against the cliffs"

A maopopo 'hola owaila keia mea i mea nei, aia.

Those who understood the figure of speech would know what was going on, there.

CK: Ina molowa maila e olelo oe, "Ke maloo mai nei i ke kai!"

CK: If the employees got lazy you would say, "The tide is going down."

Nani loa o ka olelo o ka poe Hawaii mamua (ae, nani nohoi)

The language of the Hawaiians before was beautiful (yes, beautiful).

Hoopilipili lakou keia mau mea (Keia mau mea apau) keia mau manao maikai.

They would make allusions (All these allusions) these fine thoughts.

HK: Maikai ka olelo o ka poe Hawaii, a like pu me Pele i hele mai ai mai Kahiki (ae)

HK: The language of the Hawaiians was good, like the story of Pele coming from Kahiki (Yes)

A hele mai o Pele mai Kahiki. Kona manawa i hele mai ai huna oia ia Hiiaka
And Pele came from Kahiki. When she came she hid Hiiaka
malalo o kona poli. Aole ike ia, he hua, hookomo ia malalo o kona poli.
under her bosom. Not seen, she was a seed placed under her bosom.
A oia ka mea i mea ia ai, "O Hiiaka ka poli o Pele". Hele mai o Pele mai Kahiki
That gave rise to the saying, "Hiika the bosom of Pele." Pele came from Kahiki
Kona manawa i hele mai ai, hele mai no ka ua; hele mai ka ua noe me ka ua awa.
When she came, the rain came, too; the mist and the rain of fire following.
Heaha i mea "ua awa"? Maopopo anei ia oe? (aole) Ka "ua awa" oia no kauwahi,
What is the "ua awa?" Do you know? (no) The "ua awa" is the fire mist,
o kauwahi kela o kela ahi o kela no ka mea he ahi hoi oia hele maila.
that is the fire mist of that fire (Pele) because she is indeed fire approaching.
Kela uwahi e pohina nei i ka aina ana e hele mai nei
That is the misty smoke hovering over the land she travels
e ike ia aku nei o na maka o na keiki o kanaka.
that is being observed by the children of men.
Ina oe e honi i kela he ano ponionio no oe.(He ua awa kela?) He ua awa hoi ia.
If you smell that you become dizzy. (Is that volcanic mist?) It is volcanic mist.
A o kela ua aole oe pulu; (ae) aole oe e pulu (e hanu wale no i kela ua)
And that rain does not drench you (yes); you don't get wet (that rain can only be smelled)
e hanu wale no. Ke hele nei o Pele mai Kahiki, e hele mai me ka ua awa me ka ua liilii,
only smelled. Pele is coming from Tahiki, coming with fire mist and fog,
uhi 'ela paa o na pali paa no o Kahiki, akahi ka hiki ana mai i ko aloha ia'u nei.
covering the cliffs of Kahiki, just now your love has reached me.
(He himeni kela) ae, he olioli hoi paha kela (he olioli);he olioli kela.
(That is a song) yes, that may be considered a chant (a chant); that is a chant.

CK: E olioli paha oe, e Mama, (e?) he olioli paha oe, e Mama, i lohe aku i keia oli.

CK: Will you chant, Mama (what?) will you chant, Mama, so this chant may be heard.

HK: He olioli keia. He hauoli no ina wau noho hookahi wale no olioli ae,

HK: This is a chant. A joy indeed if I am only by myself chanting,

a keia manawa aohe ka leo i hiki au ke ko loihi i ka leo.

but this time I don't have the voice to hold a note.

CK: Kau mea e hiki ae e hoopaa iloko nei.

CK: Do whatever you can to be recorded here.

HK: Naenae, naenae koke.

HK: I tire quickly, tire quickly.

Hele mai o Pele mai Kahiki

Comes Pele from Kahiki

Hele mai ka ua awa me ka ua noe

Come the fire mist and the fog

Uhi 'ela paa i na pali, paa o Kahiki

Covering the mountains, shutting out Kahiki

Akahi ka hiki ana mai o kou alo i o'u nei

Just now your presence has come before me

E Kalani ma, e . . . E iho koke ilalo nei

O Heavens . . . . . Come down here quickly

I maha e au, E Kane ma, e . . . . . .

So I can relax, E Kane

Oki ia ka lili ke ineina o lakou nei la, e . . ae.

Stop the jealousy, the anger from them.

CK: Mahalo kela, mahalo. (Nice) Paa no, naenae nohoi, mahalo.

CK: Thanks for that, thanks. You do well altho short breathed, thank you.

HK: Noho ka poe aohe oe e walaau aku no ka mea he puka e komo mai oukou

HK: People stay and you say nothing because there is the door through which you may enter,

no ka mea aole poe kipoku ia oukou, a noho no wau haipule.

because nobody will send you out, and I stay and pray.

Haipule no wau, amene. "Komo mai, komo mai, hele mai" a e haipule no (ae)

I pray and amen. "Come in, come in, come in," but I still pray (yes)

no ka mea ko'u manawa haipule keia, haipule au. I na manawa pau loa

because this is my time to pray, so I pray. At all times

loaa ai i ka manawa a'u e noonoo ai i Ke Akua, **hoomanao au i Ke Akua**

I **have time to think of God, to remember God**

no ka mea na Ke Akua i haawi mai i keia kino, nana e haawi mai nei i ka ikeika i keia kino

because God has given us this body, he has granted strength to this body

aale na ke kanaka, na Ke Akua. Noleila, keia mau mea apau o kanaka o ka honua nei,

not by man, by God. Therefore, all these things of man on the earth,

ke make ke kanaka, hoomana ia 'kula o keia mea, a kela he opala wale no.

when a man dies, this corpse may be empowered, and that is only rubbish.

(Aole pololei kela) aole pololei, aole pololoi. Oia ke kumu o kekahi poe i huhu ia'u,

(That is not right) not right, not straight. That's the reason why some people are angry with me,

no ko'u walaau i keia ano, no ka mea aole wau hilina'i i kela ano.

because I don't countenance this practice, because I object to that practice.

Hilina'i wau ia Ke Akua. Keia mau mea apau loa no ka mea ko kakou manawa e hoi ai,

I trust in God. All these things because when our time to go

pau 'hola kakou malaila, pau (pau) pau 'hola kakou malaila. Hoi kakou i ka lepo.

we all go there, gone (gone) we all go there. We go back to the earth.

Maleila kakou e noho malia ai. Ko kakou uhane aia 'kula mahea;

There we repose. Our spirit where has it gone?

lilo 'kula no oia, hele akula no oia, mahea? Aole kakou maopopo.

it is gone, it is gone, where? We do not know.

A noleila, aohe waiwai e hele a hoomana i keia mea make, he mea lapuwale loa kela.

Therefore, nothing of value in going and worshipping this corpse, that is foolishness.

(Ua hala ia) ua hala pau 'kula oia, ua hele ia, pau, pau ka hoomanao ana.

(He is gone) he is completely gone, he has gone, gone, no more remembering.

Kou noho iho paha aloha, aloha oe. Ina paha oe noho, oe aloha 'ela oe

As you live you probably reflect feelings of love, you love. If you live, you love

i kou makuakane, aloha oe kou mokuahine, aloha 'ela oe i kau kane, a oia mau mea.

your father, you love your mother, you love your husband, and such persons.

A noonoo oe i na la i hala, a oia mau mea. But aole oe noonoo e hele aku oe

And you reflect on bygone days, and such things. But you should not think of going

e hana ia aku paha, ka hana o na kanaka (hana hoomanamana)

and perhaps doing the works of men (incantations over the dead)

hoomanamana, kela aole maikai. Ahia poe a'u i pahu ai keia ano (oia?)

incantations, that is not good. How many people have I reproved for this (is that so?)

Pahu ai au i keia ano poe me kela. Hele mai, hele mai i ka hale nei,

I would reprove this kind of people in that manner. They would come to the house,

walaau mai a olelo aku no au, "E ia oukou poe malama puolo oukou,

and talk and I would say: "You people who keep a puolo[1]

aole au hoihoi i keia ano. Ko'u home nei aole au makemake kela ano.

I am not pleased with such practices. In my home I don't want that kind.

Malama ia Ke Akua."

Worship God."

CK: Mamua ike ia wale i na akua-lele.

CK: Formerly, flying balls of fire[2] were frequently seen.

NOTES. 1. A puolo is a bundle containing such things as a stone, stick, red rag, human hair, etc. 2. flying spirits that cause sickness and even death

HK: Ae, ai ka lele hele ma'o a maneinei, ko makou wahi nei penei mau ana kela ano mea.

HK: Yes, they would fly there and here, at our place these things would always come in this way.

Aole wau ike. Ko'u makuakane, ka'u kane ka mea ike. Owau aole wau ike.

I did not see.My father, my husband did see. I did not see.

Ko'u makuahine aole no ike. Ka'u kane ame Papa o laua ka mea ike

My mother did not see.My husband and Father they two saw

ka lele keia mea maneinei, maneinei no ka mea keia wahi nei he laina niu wale no

this thing flying here, here because there was only a row of coconut trees at this place,

keia wahi mamua. Holo a lele maila; ina ai o Papa iloko o ka lualiiliii mawaho,

this place before. Would run and fly here; if Papa was in the toilet outside,

lele 'ela maneinei. A ai ka Papa olelo: "Hele mai ai maneinei ka mea ai."

it would fly here. Papa would say: "Come, your food is over here (excrement)."

Aia, nana oe. Hoi mai 'ela o Papa a olelo, a akaaka.

There, you see. Papa would return and report, and laugh.

Aha hoi ke ano o ka poe e hele mai nei a hoouna mai nei ka lakou mea lapuwale.

What kind of people are sending such diabolical things of theirs!

"Hoi aku no ke akua a lakou me lakou e ai ai, aole me kakou.

"Their evil spirits shall return to them and eat them, not us."

Te'a, aole kakou ike ia mau mea e malama ai i kakou ia mau mea; hoi no me lakou.

Heck, we don't recognize such things that we keep such things; they shall go to their masters.

Ai no ke akua o lakou ia lakou.

Their evil spirits shall eat them (their masters).

CK: Oia ka pilikia o ka poe Hawaii malama i na puolo (Malama puolo oia ka pilikia).

CK: That was the trouble of these Hawaiians that kept puolos (From keeping puolos that was the trouble)

Hoomana no lakou i ke Akua o ka lani, hoomana no lakou i keia mea puolo.

They would worship the God of heaven and worship these puolos.

HK: O ka poe e hele mai i ka hale nei, walaau maila.

HK: The people that would come to this home, would discuss these things.

Then noonoo 'kula au he poe malama puolo keia. Kohu mea hoaka maila no o Kekua.

Then I would perceive they were keeping puolos. Would seem as if God had shown me.

Noleila, pahu aku oe i keia poe, poe malama keia. Pahu 'kula no wau,

Therefore, you would reprove these people, people who kept these. I would rebuke,

walaau 'kula no. "Pehea la kakou ka poe Hawaii, aole kakou noonoo aku

and counsel. "What is the matter with us Hawaiians, we don't think

i ke Akua o ka lani. Pehea la kakou e iho nei ilalo o ka honua, ka poe i hele aku i ka po,

of God in heaven. Why do we dig into the earth, the people who do this at night,

a e kii kakou ko lakou mau mea, alia e hoala hou mai. I mea aha?

and we take hold of their (the dead) remains, then reactivate again the dead. For what?

Ua pau ka pono, ua pau ka pono."

They are worthless, they are worthless."

CK: Malama no lakou i ka pohaku, me ka welu (Kela ano mea aole maikai) oia mau mea.

CK: They would keep a stone, a (red) rag (Those things are not good) those things.

HK: He mea kela e hoopilikia mai ia oe. (Na kela mea e ai aku ia oe, a make, pau)

HK: These things bring you disaster. (That thing will eat you to your death, finished)

Kela mau mea aole maikai. Noonoo ia Ke Akua o ka lani, oia ka mea nui

Those things are not good. Think of God in heaven; he is the important thing

hoopaa iloko nei no ka mea eia no ka Uhane o Ke Akua iloko kakou (ae)

to remember in here because the Spirit of God is in us (yes) because

no ka mea he manawa no kakou e noho ai, he manawa noonoo ihola oe a pau,

there are times for us to relax, there are times for you to meditate and then

hoomanao no oe iloko o kou naau. "Aloha wau ia oe, ko'u Makua o ka lani.

you remember in your heart. "I love you, my Father in heaven.

Ke nonoi aku nei au i mua ou, ko'u Makua, e launa pu oe me ia'u i na hola o keia la.

I am asking before you, my Father, that you be with me throughout the hours of the day.

Kiai, malama ia'u, hoopakele mai ia'u mai loko o na popilikia apau

Watch, care for, protect me against all misfortunes

o keia ola kino honua ana, no ka mea, nana mai oe e ka Makua,

of this temporal existence, because you notice, Father,

owau hookahi wale no maloko o ka home. Ua pau ka'u poe keiki ke hele i ka hana

I am all alone in this home. All my children have gone to work

a owau wale no oloko o ka home. Noleila, oukou no o Ke Akua ka mea nana,

and I am all alone in this home. Therefore, you folks are Godsthat see,

kiai a e malama ia'u, e hoopakele mai ia'u no ka mea eia no na poe,

watch and care for me, protect me because here are people,

na poe hele nei maloko o ko'u aina nei, komo hele mai nei. Aole wau maopopo ia lakou.

people entering my land here, trespassing. I do not know them.

Ke hele anei lakou, aka, e alakai pololoi oukou ia'u.

They are moving about, but you guide me straight.

I ka manawa e hele mai keia poe iloko o keia honua lepo nei,

When these people come on these grounds,

ai au mawaho o keia honua lepo, nau no ko'u Makua e hoala mai ia'u.

and I am outside on this earthy world, you, my Father, are to alert me.

E ku aku oe e nana ai aku ka poe ke hele mai nei. Pane aku oe imua o lakou:

You stand and observe the people coming in. You admonish them:

"Pehea aole anei oe ike i ka hoailona maka malalo o,

'Why did you not notice the gate sign below over there,

ka mea i hana ia malalo o, na poe malihini apau e komo mai maloko?"

the sign posted below there for all strangers who come in here?"

CK: O keia manawa na poe haole e hele nei mao mao (ae, poe hippie) poe hippie.

CK: These times wandering haoles go there and yonder (yes, hippies) hippies.

HK: Eha paha keia poe nana aku no keia poe lauoho loloa. Pehea la ko'u mea ana,

HK: Perhaps four persons, these persons appearing with long hair. How came my prompting,

e hana ana no au i ka opala iloko o ka pahu, a kohu mea e olelo ia ana,

I was raking the rubbish into a box, and it seemed as if a voice was saying:

"E ku ae oe luna, a ku anei au iluna, nana 'ku nei au a ike 'honei keia

"You had better stand up," and so I stood and saw these

poe keiki kane ke hele anei, a hele anei kokoke ia'u, a olelo maikai no wau ia lakou.

young men coming in, coming near me, and I spoke nicely to them.

Aole wau olelo ino. Ninau aku nei au: "E hele ana oukou ihea?"

I did not speak abusively. I asked: "Where are you going?"

Olelo mai nei e hele ana ihope. Olelo 'ku nei wau: "Aole, aole poe mahope o keia wahi.

They said they were going to the back. I said: "There are no people back of this place.

He poe hele nohoi. O na poe apau mahope nei he poe noho ana wale no.

The people have gone. All the people back here are residents.

He aina wale no ko lakou pau loa mahope nei. A keia wahi a oukou komo maila

They all own their lands back here. And this place you have entered

no'u keia wahi. Aale nei oukou ike i ke "Kapu" malalo o? Mai oukou komo iloko

is my property. Didn't you see the "Kapu" sign below there? You must not enter

o keia honua lepo nei. Aale anei oukou ike?" Paa ko lakou waha, aole o lakou walaau.

these grounds. Couldn't you see?" They shut their mouths, they would not speak.

"Noleila, mai oukou hele hou maloko nei, o kahea anei a'u i ka makai e hopu ia oukou.

"Therefore, you are not to come in here again, lest I call the police to arrest you.

(Maikai kela) A ina oukou makemake e hele mai hele mua mai oukou e walaau mai ia'u.

(That was good) And if you want to come in you must first come to talk to me.

Oia no ka mea maikai. Ina hookuu wau ia oukou ke hele, hele oukou.

That is the right thing. If I permit you to proceed you proceed.

Ina aole wau hookuu ia oukou aole oukou hele no ka mea owau he aloha wau i ka poe.

If I refuse to permit you you don't go, because I have much consideration for people."

Ina wau ike, hookuu, hookuu no wau, like pu me keia nei; ua hele mai nei oukou
If I see them, I permit them just like this incident: "You have come
me ke ano powa, aihue, oiai e huli ana ko'u kua, ko'u alo i kahi e,
like robbers, thieves; while my back was turned, my face elsewhere,
ai oukou mahope o ko'u kua i hele mai nei. Noleila, na ke Akua no e
you were coming behind my back." Therefore, the Lord
kukulu aku a nana aku keia poe e hele mai nei, eha lakou,
prompted me to stand so I could see these people coming in, four of them,
but aole au i olelo ino ia lakou, aole ma na ano apau, na olelo maikai.
but I did not speak harshly to them in any way at all, but in good language.

CK: He poe moelepo lakou, aole auau.

CK: These individuals are dirty; they don't bathe.

HK: Aole auau, a walaau aku no me ka maikai ia lakou, a olelo aku nei wau:

HK: Don't bathe, and I talked to them nicely and said to them:

"E hele oukou, mai oukou komo hewa i na hale apau o keia wahi
"You go but don't trespass on everybody's property in this community
no ka mea mahope oukou pilikia. Keia nei ka'u e kauoho nei imua oukou,
because you might get into trouble. This is my instruction before you,
mahope oukou pilikia. Akaaka wale no mai nei lakou ia'u a hele lakou.
by and by you get into trouble. They only laughed at me and they left.

CK: Maikai no kela walaau ana ia lakou.

CK: That was good counsel to them.

HK: Ae, no ka mea aole kakou ineina, nuku, wahakole, a kipehe aku paha.

HK: Yes, because we were not angry, we did not scold, nor were boisterous, nor used strong language.
Aole kakou hana kela hana. Me ka malie wale no oe e hana keia poe,
We do not follow that procedure. With calmness do you handle these people.
me ka malie (ae) me ka malie, no ka mea owau hookahi wale no.
with composure (yes) with composure, because I was alone.

Aole wau hiki hana kela hana e kipaku aku ia lakou (e hoonui aku i ka leo)

I could not undertake the task of driving them out (by accentuating the voice)

e hoonui aku i ka leo, ma ka olelo palupalu wale no ia lakou.

by enlarging the voice, only by using a kindly voice with them.

Nana 'kula lakou, a na lakou e ike mai ua hewa lakou (hana naauao no kela),

They looked, and they would need to acknowledge their guilt (that was a stroke of wisdom)

a kunou mai lakou, minoaka mai ia'u, a hele lakou.

and they nodded, and smiled at me, and they departed.

HK: Pohaku Ilio iluna o kela puu, a ka manawa ka'i ai ka huaka'i ilio,

HK: Pohaku Ilio (Dog Stone) is on that hill, and when the dogs have their night march

hele maila keia poe ilio a hiki i ka hale wili-laiki. Hele maila a hiki 'laila,

these dogs march until they get to the rice mill. They march until there,

a hoomaka lakou ne'e hele mai, hele maila a hiki i Kanehe. Kanehe o kela pali o oukou.

and they begin to march, to march until they come to Kanehe. Kanehe is that cliff of yours.

O Kanehe kela. A hele maila a hiki maleila, ka'i huaka'i ilio. Hele ma keia aoao.

That is Kanehe. They march until there, the dog procession. March to this side.

Hele ka huaka'i ilio maneinei a pau ka'i, ka'i, ka'i i kai i kela Pohaku Ilio o kai.

The dog marchers come here, then march, march, march to that Pohaku Ilio seaward.

Hele 'kula ileila ka Pohaku Ilio (ma ka wahi e noho nei o Parker ma)

They end there at Pohaku Ilio (where the Parkers live now)

A ke alanui kahiko, ina oukou maopopo i ke alanui kahiko e pii nei

The old road, if you remember the old road goes up

no ka mea he alanui hou keia ua hana hou ia malalo. Ke alanui kahiko maluna.

because the present road is a new road built below. The old road is up.

Ma ka aoao maluna e pii ai. Hele aku no oe i ka papali, a ai malaila ka lae ponoi.

On the side you climb to go up. You go as far as the steep hills, and there is the correct point.

Ai malaila ka ilio pohaku ilio nui. He ahea 'ku nei au,

There is the big dog stone. I called,

makemake au i ka'u poe keiki e hele lakou e nana. Makemake au e ike

I wanted my children they to go and see. I wanted them to see

pehea la ai no paha ke ku mai nei. Lohe pepeiao wale no wau,

whether the stone was still standing. I had only heard

makemake ia e eli keia, keia ilio ka manawa e hana ia ana i ke alanui.

there was a desire to remove this dog at the time the road was being laid.

So lawe ia au a hiki kai leila. Lele aku nei au, a ua paa kela wahi i ka nahelehele,

So I took them down to the spot. I got off, but that spot was covered with weeds,

a hele 'ku nei no wau, a hele 'ku nei no wau e nana, waele ai

and I went, I went to examine, to remove brush at spot

ka'u wahi i maopopo. Nana 'ku ana au kahi o ka lae, kahi o kela pohaku,

I remembered. I looked at the point where that stone was presumably located,

ka lae ponoi no malaila kela pohaku. Hele aku nei au malaila nana aole au ike

at the true point there that stone was supposed to be. I went there to see but did not see

keia pohaku, aole au ike. Ua kiola ia paha, ua haule aku paha ilalo,

this stone, did not see it. Probably it had been thrown away or had rolled down,

aiole ua huki ia paha kahi e, aole au maopopo. A ai ka mea apiki lohe maila wau

or it had been carted away, I didn't know. The strange thing was I learned

ka mea ka haku nana i olelo keia poe e eli keia pohaku.

that the road superintendent had directed these men to dig up this stone.

Olelo ke kamaaina o kai mai aole hula'i kela pohaku; waiho malie ka pohaku

The oldtimers there told him not to uproot that stone; to leave that stone alone

no ka mea he Pohaku Ilio keia; na mea kahiko keia.

because that was Pohaku Ilio (Dog Stone); this was of ancient origin.

Hookuu malie aole hana ino keia mea, aole keia pohaku ke hana ino, e waiho malie.

To leave that stone alone, not to abuse it, for this stone was not to be mistreated, to be left alone.

Hana nohoi ke alanui he wahi okoa, aole, mai hula'i .Olelo ia kela poe hana e hula'a i keia pohaku.

To build the road at a different place, and not to uproot it. Those workmen were instructed to uproot the stone.

Haalele keia haku hele; hele oia hele oia hele 'honei i ke kahaukapila

This superintendent left; he left,he left to go to the hospital

e ike ka wahine i ke kahaukapila. Keia hele aku nei aohe hiki; aole komo aku

to see the wife at the hospital. This trip was not successful; he had not entered

iloko o ke kahaukapila a make. Make ke kane no ka mea ua kauoho 'hola oia e eli

into the hospital but died. The husband had died because he had ordered this stone

A ko'u hele ana a halawai me ka poe o Wailau, a ninau aku wau a olelo maila a pehea la.

When I went and met with the people of Wailau, and I inquired and they said they wondered,

ai mahea lakou i lawe ai e kiloi, oloka'a ia mai paha ilalo,

where they had taken and abandoned it, probably had rolled it down,

lawe ia paha ia wahi okoa, aale maopopo. Nana oe.

perhaps removed it elsewhere, nobody knew. You see.

CK: Oia ka moolelo (ae) pili ana keia poe ilio (ae, ae) kaahele (ka ka'i huaka'i i ka po)

This is the legend (yes) relating to these dogs (yes, yes) that march (march at night)

A ina oe ike ke ka'i huaka'i ka po o ka ilio e hele mai ana,

And if you see the dogs marching at night toward you

moe malie oe ma ka aoao, a aole hele, moe ma ka aoao. Kau hana wale no

you lie still on your side, do not go, lie on your side. All you do

e nana ko lakou ka'i ana, ka'i, ka'i a hola ekolu paha o ke kakahiaka.

is to watch them marching, marching, marching at about three o'clock in the morning.

A ko lakou ano i pau ai, a pau iho no (pumehana mai ka makani) ae

And when they are through, they are through (the wind becomes warm) yes

(wela maila ka makani). Anoano, anoano, anoano ke ano o ka hele ana,

(the wind gets hot) Eerie, eerie, eerie, is the marching,

anoano oihoi pumehana, anoano ka hele ana o ka huaka'i. Peia 'hola ke ano,

eerie, that is, warm, eerie is the procession. So is their nature,

but aale, aale, aale, hoopilikia ka poe , ai no ia oe ka pilikia no oe lekei

but will not, will not, will not harm the people, unless you leap

aku maluna o lakou, a pilikia oe. Aka hookuu no ia lakou, hele aohe no pilikia,

on them then you are in trouble. But leave them alone to march, no harm,

aale oe pilikia. Maikai na mea apau ke hana ia. A noleila, aole oukou ike i keia pohaku.

no harm comes to you. All turns out well if you conform. Therefore, you will never see this stone.

Ina e kau ana kela pohaku, oia ko'u manao oia ka mea i hiolo ai, i hiolo ai

If that stone were still standing, it is my belief it had been knocked down, knocked down,

kela pohaku no ka mea ua hemo ia, ua wehe keia pohaku i kai nei.

that stone had been removed, this stone had been dislodged.

Ko'u nana hou aku aole au ike kela Pohaku Ilio.

When I looked again I could not see that Dog Stone.

CK: I ka'u wahi i noho ai ko'u wa opiopio i Hana, o ko'u wa opio aole au ike

CK: At my place in Hana where I lived when I was young, in my youth I never saw

i ka poe wahine hele a nui palena ole me keia, no ke aha la?

such fat women as these, why? (Referring to some fat women present at the time)

No ka ai nui loa paha, no ka hana ole paha?

Because they eat too much perhaps, or don't exercise or work perhaps?

HK: Ai no hele, ai no noho, ai no hana lepo, pehea? Aohe noho oi aku ka hana.

HK: Eat and go, eat and sit, eat and defecate, why? Work never exceeds inertia.

Pela wale no a e hiamoe, a pela wale no a hiamoe. A oia ka'u mea i olelo

Thus, and sleep, and thus and sleep. And this what I said

kekahi keikimahine o'u: "Ke hana nei oe keia hana, hoopiha mai ia loko,

to one of my daughters: "You are doing this job, filling up inside,

no ka mea aole manawa e hemo mau aku ai oloko (ae) ka hana lepo,

because no time to continuously move the bowels (yes) to defecate,

paa mau ana iloko, paa mau ana a komo no ka ai a piha, piha, piha, a kahi la ala a piha,

always constipating, always constipating, and always full, full, full, and the next morning full again,

a makani, piha makani iloko o ka opu. Hoomaka mai kamakani iloko o ka opu,

the stomach is full of wind, wind. Gas develops in the stomach,

a pela i pilikia ai ke kino o ke kanaka.

and thus the human body has trouble.

CK: Kekahi no o ko'u wa liilii ka poe wahine hana mau ana lakou (ae).

CK: Besides, when I was small the women were always active (yes).

Hele nohoi i kahakai (kahakai) hele i ke kahawai (pololoi, pololoi).

They would also go to the beach (beach), go to the stream (right, right).

Oni mau ana ke kino (oni mau ana ke kino) aohe wa e hiki e momona ai,

The body was always moving (the body was always active) no time for fat to accumulate,

(aole loaa ka momona), wiwi ke kino ka poe wahine.

(no fat obtained), the women had thin bodies.

HK: Ka'u nana nei i ka wahine o keia manawa, nui loa paha ko lakou ai ana paha,

HK: As I see the women of these days they probably eat a great deal,

(nui ka ai, noho wale no) ai wale no (hiamoe, holoholo wale no me ke kaa)

(eating much, doing nothing) only eating (sleeping, riding around on a car)

pololoi, pololoi (aole e like me oe, he maikai kou kino, wiwi maikai ke kino)

right, right (not like you; your physique is good; the body is slender)

HK: Aohe, aohe, waiwai kela ano nui me kela.

HK: Nothing, nothing to gain from that kind of a big body.

CK: Aole make koke ka poe wiwi; ka poe momona make koke lakou.

CK: Skinny people don't die early; fat people die early.

HK: Kela ano aole maikai; nui loa ka mea iloko; na opala like ole oloko;

HK: That kind is not good; too much stuff inside; all kinds of rubbish inside;

hoomaka mai ka ma'i iloko o ke kino o ke kanaka.

illness sets in the body of the person.

CK: I kou wa hanau keiki ana, heaha kau mea i hana ai i kau keiki?

CK: When you were having babies, what special care did you give your babies?

Ina hanau mai ke keiki e hookau i ka popolo maluna o ka manawa?

If the child were born did you put popolo (an herb) on the anterior fontanel?

HK: Alia, alia, ko'u manawa e hanau ai i ka'u poe keiki, mamua o ko'u hanau ana,

HK: Wait, wait, when I gave birth to my children, before giving birth,

aole au hanau mamua o ko'u hanau ana; hoomakaukau mai ko'u makuakane ame ko'u makuahine

I wouldn't give birth until the time for me to give birth, my father and my mother would prepare

i ka welehau, welehau

the welehau, the welehau (the juice extracted from the inner bark of the hau)

a weiho, a waiho iloko, a kii ka noni, ka hua noni opiopio, hoi maila,

and then put it aside, and then get the young noni fruit, return,

a hookomo iloko o ka mea, ku'iku'i apau, a uwi apau, iloko o ka mea o ka pola,

and put it into a cloth, pound it, then strain it into a bowl

a kanana maikai, a hoopumehana. Kela mau mea hana mua ia, hana mua ia

straining well, and warm it up. Those things were done first, prepared beforehand

iluna o ke kapuahi. Ke hemo no ke keiki, mamua ka hemo ana mamua ka hele ana o ke keiki,

on the stove. When the child was born, before the child was born,

inu mua wau i keia wai hau, keia wai hau, kela he mea e hoopakika i ke keiki

I would first drink this hau juice, this hau juice, that thing to make slippery

e hemo iwaho, mea hoopakika, hoopahee, hoopahee i ke keiki.

the passage, to make slippery, slippery, slippery the birth process.

(Keia wai hau he noni keia?) Aole ka wai hau, a ka noni kela no ka hoohemo

(Is this the noni juice?) Not the juice of the hau, but the noni is to remove

ana i ka wai ulaula o ka makuahine, na mea paa hoohemo, iole, oiahoi

after-birth blood clots in the mother, the blood clots, in order that, that is

ka mea i olelo ia ai, lapa, loaa ka lapa (blood clot) iloko o ka makuahine,

these things called blood clots, the blood clots in the mother,

ka lapa, lapa ke koko. (O ka iawe aole hemo o ka iawe?)

blood clots, blood clots may not occur. (What about the navel?)

Ka iawe, aole, ua hemo 'kula hoi ka iawe me ke keiki na mea pau loa.

The navel, no, the navel and everything else go out with the child.

A keia nei ua pau akula na mea apau loa, a keia mamake ia ana e wawahi na lepo,

Now that everything has come out, what is wanted now is to dissolve the blood,

na koko paa iloko i koe, e hoohemo pau loa. A hoomaka ia maila e kii kela noni,

the blood clots remaining inside, to extract all. That noni would then be gotten,

a lawe ia maila, hoohainu ia maila oe i keia noni, a olelo ia maila au e ku oe iluna;

and brought in, you would be asked to drink the noni, and you would be told to stand;

ae, ku iluna, ku ai iluna, kahi, elua kapuai, ekolu kapuai, eha kapuai, pau,

yes, stand up, stand up, one step, two steps, three steps, four steps, then,

a nana 'ku oe na ka wai ulaula no e hemo, kela lapa, ka mea koena koe o ke

you would notice the red water come out, those blood clots, that remaining

keiki aole puka mai. Pau, pau loa iwaho. Oia ke kumu ko'u opu liilii

after the child is born. All, all comes out. It is the reason why my stomach is small

(aole pehu ka opu) aale. O lakou nei iloko no o ka haukapila.

(the stomach does not protrude) no. They have their babies in the hospital.

Olelo aku wau ia lakou no: "Ina noho oe i ka hale nei, na'u e hana aku ia oukou

I tell them (her daughters): "If you stay at home, I will attend to you.

Aole lapa ka opu o oukou, ke lapa koko kena. Hele oukou i ka haukapila,

No blood clots will remain in your stomach, those blood clots. When you go to the hospital,

hoopaa koke i ka hele ana o ka wai ulaula, pilikia, kela lapa koko ai no iloko,

the flow of the red liquid is checked too soon, trouble, those blood clots are still inside,

a manao no aohe keiki no keia hale.

and they think no babies can de delivered in this house.

CK: Owai ka mea e kokua ia oe kou wa hanau ai, kou kane no?

CK: Who helps you when you are giving birth, your husband?

HK: Ko'u kane, ko'u makuakane, ko'u Mama. (A ina huli ka pepe?) Aole huli ka pepe.

HK: My husband, my father, my Mama. (If the child sets wrong?) The baby does not set wrong.

Ka'u poe keiki apau loa aole huli, aole huli, no ka mea ine wau ehaeha

All my babies never turned (all born normal) because if I had the pains

ka'u kane aole ike i ka manawa kinohi, pehea la ke ano ka hanau ana o ke keiki.

my husband did not know at first how the child was born.

Kana wale no e noho mai, a ko'u makuakane ka mea paa ia'u, a kana wale no maneinei.

All he did was to wait, and my father would hold me, and he would only hold me here.

Maopopo oia kahi ke poo o ke keiki, a maopopo oia ka wawae o ke keiki,

My father knew where the head of the baby was, and he knew where the feet were,

maopopo iaia, a hoomaka maila, hoohuli, hoohuli, hoohuli ai i ke ano o ke keiki,

he knew, and would commence to turn, to turn, to turn the position of the child,

hoohulihuli. Ke hoomaka wau e mea, e mamake e kuakoko, kuakoko,

to turn. When I began to labor hard, to labor hard,

oiahoi ka manawa e hoonou ai i ke keiki, a paa 'hola ma kela wahi,

that is, the time I would force out the child, he would hold me at that spot,

a a hiki ko'u hemo ana i keia mea, keia ka wai (ka wai) ka wai ka mua e hemo,

until I would break water, (the water) the water that comes out first,

a mahape aku ke keiki. Ke poha no kela wai ke keiki no aku ka lua,

and afterwards the child. When the bag bursts the child follows right after,

a pau akula iwaho. A oki maila ko'u Mama i ka piko o ke keiki a pau a hookaa-wale.

and all goes out. Then my Mama would cut the navel of the child and then put it aside.

A keia mea a pau loa, ka waihona o ka mea o ke keiki, pau loa oki ia a paa,

All these things, the bag, etcetra, of the child, all severed

puolo mahape e hele aku ai e kanu, kanu, a pau, a o keia noni oia ka mea hope loa.

were bundled and buried, buried, and then, this noni (juice) was the last thing to drink.

Kela walehau oia ka mea mua i hoainu ia'u. Aole hemo ia i ke keiki i kela manawa.

That hau juice was the first drink given to me. The child was not born at that time.

Kela mea hoopahee (hoopahee kela), hoopahee no ke keiki e hemo ai.

That thing was to make slippery (to make slippery) to make slippery, the passage of the child.

(Ka lau o ka hau?) Aole, o kela alualu o ka hau, a aale o kela ili owaho,

(The leaf of the hau?) No, that bark of the hau, not the bark outside but the

ka ili oloko, ka mea keokeo oloko, no ka mea elua, elua mea kela, ka ili owaho.

inside layer, the white part inside, because there are two layers, the outside bark.

Kela aohe maikai kela. A o ka ili oloko a kela hana no oe a pau,

That is not good. But the layer inside that you use all,

a okioki no oe a liilii keia mea, liilii kupono, A hookomo no oe iloko o ke kapu,

and you cut this thing into small pieces, of the right size. Then you put it into a bowl,

kapuwai kupono, a wili ai oe, a wili ai oe, a hiki i ka loaa ana ka wale o ka hau,

proper sized bowl, and you stir, and you stir until the slimy substance of the hau is extracted,

hele a lilo he wale. A ina hookahi pola nui haawi ia ia'u, hookahi pola nui

all that slimy juice. One full bowl was given to me, one bowl full

(a oia kau mea e inu ai) a eia ka'u mea mua e inu ai. Inu mua au kela mea

(and that was what you drank) and that was the thing I drank first. I drank that thing first

e hoopakika i ke keiki, Pela wale no au i hanau ai i ka'u poe keiki,

to lubricate the birth process. Thus have I given birth to my children,

aole kauka aole ma na ano mea apau, eia wale no.

no doctors, not by any manner or means, that was all.

CK: O ka pepe i ka manawa e liilii no ka pepe a hana i ka popolo maluna o ka manawa.

CK: When the child was very small popolo was put on the anterior fontanel.

HK: Ae, o ka manawa e hemo mai ai o ke keiki a pau ae la o na mea pau loa,

HK: Yes, at the time the child was born and the after-birth and all were out,

a o kukae weka, o ke kukae weka, oiahoi kela hana lepo eleele o ke keiki.

next would be the meconium, meconium, that is that black excreta from the child.

He kukae weka hoi kela, kela ka mua e hana aku iaai. Kii ia ka mea ka ilima,

That is the meconium; that would be the first thing to be done. Would get ilima,

ina aole ka ilima o ka pua hau, ka pua hau. Naunau ia maila apau,
if ilima is not available then the hau flower. It is chewed well,
a pakika keia mea a he walewale wale no, pakika a haawi ia ke keiki.
and this substance is slippery and slimy, slippery and given to the child.
Hookomo iloko o ka waha a i mea i noha, aole haawi nui loa i mea noha no ke keiki.
Put into the mouth of the child as a laxative; don't give too much as a laxative for the child.
A ka manawa i mea e naha ke keiki, aohe emo pau kela kukae eleele o ke keiki.
When the laxative works on the child, in no time all that black excrement of the child comes out.
Kukae weka oia kela, kukae weka, a hemo pau kela mea apau a o keia pua hau
It is called meconium, meconium, and so that thing can be discharged the hau flower,
oia kau mea e hanai mau ai, ka pua o ke hau. Eha, eha pua, a oia wale no,
it is the first thing you feed, the hau flower. Four, four flowers, that is all,
a hanai oe a piha ka mahina a mahape o ko ia pau ka oolea o kela,
you feed until the child is a month old and after, that flower loses its strength,
pau ka oolea o kela mea. O ka popolo kau nohoi maluna nei (back of head at
the strength of that flower is nil. The popolo[1] is put on the base of the
bottom of skull) ame ka manawa ka popolo. A ina aole no ia ina he awa kau
skull at the back of the head, and on the fontanel. And if it is not available and you have awa
ka awa, ka awa, kuikui no oe ka lau apau a kau maluna (ka lau ka mea e kau ai)
use awa, awa. You pound the leaves and then put the stuff on (the leaves are put on)
ae, ku'iku'i oe ka wai, ka wai. Hana oe ka mea, ka mea apau a maleila
yes, you pound and use the juice, the juice. You prepare it and apply it there
a noke hoi oe ka mea a holoholo ai i ka mea apau a weiho malie oe,
and you continue running the preparation over and then leave it alone,
a hele no mahape nei (back of head at bottom of brain). Ai no keia manawa
back of the head at the bottom of the skull. There is this fontanel
o kakou mahape nei (ma ka a'i) a ma ka a'i, ka hono keia, ka hono keia o kakou,
of ours back here (near the neck) by the neck, which is called the "hono" or the back of our neck.

NOTE: [1]Popolo is an herb about three feet high (Solanum nigrum)

Ai maleila ia wahi, kakou, keia wahi nei palupalu no keia wahi o kakou.

That is where it is in us, this soft spot, soft spot of ours.

A hana ia maila no (maleila) maleila i kela laau. Keia nei he e'a huna keia manei,

It is applied there (there) there that herb is. This here, this here is the hiddern thrush,

keia nei. Keia e'a aole ike ia kou manawa e ma'i ai, aia loaa ana ia oe ka fever

this here. You can't detect an illness by this thrush; when you get a fever

aleila maopopo he fever kou. He e'a huna kela, e'a huna kela.

then you know you have a fever. That is hidden thrush, that is hidden thrush.

CK: Ina he e'a^{o}ka waha (ka e'a o ka waha) heaha ka laau?

If it is thrush (thrush of the mouth) what is the herb?

HK: Kukui, (kela) ka hui o ke kukui maka, kela hou, ka hou o ke kukui maka,

HK: Kukui, (that) where you break off the green nut, that sap, the sap of the green kukui nut,

a oia kau. Ina nohoi oe ina mea mei nohoi me kou lima, Ina aole,

that is put on. If you wish you apply it with your finger. If not,

me ko alelo nohoi oe e mea ku ai i ke kukui. (Hemo wale kela mea iloko)

apply the kukui with your tongue. (The coating inside comes off easily)

Ae, aleila, hoomaka oe e olokaa iloko me kou manamana lima.

Yes, then you roll your finger in the child's mouth.

Noke ke koe, koe, koe a pau. A moni no oe aole oe kiloi, moni oe,

You persist in scraping, scraping, scraping until it is clean. You don't throw the sap away. It can be swallowe

no ka mea e hiki kela e'a iloko ke hemo pu iwaho. Na keia kukui e lawe ka e'a

because that substance inside can be eliminated. This kukui will remove the thrush

iloko pu kekahi. Kela e'a, pela no oe e hana anei. Eha kukui au e hana ai.

in the system also. That thrush, thus you treat. You use four green nuts.

A lawe oe i kakahiaka hookahi a i mea he ekolu kukui, lawe oe i ke kakahiaka hookahi,

In the morning use one nut leaving three nuts; you use one in the morning

lawe oe i ke kakahiaka hookahi, lawe oe i ka awakea hookahi,

take one in the morning, you take one at noon,

a lawe oe i ka ahiahi hookahi, ekolu kukui o ka la. Pela aku ana he la,

and you take one in the evening, three kukui a day. Thus the day after,

pela oe e hana ai a hiki a (pau ana) hookahi kauna. Ina aole hookahi kauna,

thus you do until (cured) one kauana or four times. If not one kauana (4)

kualima (kualima) kualima hookahi, hookahi kualima e hana ai oe, apau,

then kualima (five times) one kualima, you do one kualima (5) and then

hoomaha oe, a hoomaha. E hoomaha oe hookahi la a he elua la, hoonaha oe.

you rest, and rest. You skip one day and two days, then you give a laxative.

CK: Heaha ka laau hoonaha? Na ka makuahine no e hoonaha?

CK: What laxative? Does the mother provide it?

HK: Ae, na ka makuahine no e hoonaha. Ka waiu, o ka waiu oia kela ke keiki e ai ana,

HK: Yes, the mother provides the laxative. The milk, the mother's milk that the child takes,

aole na ke keiki (e komo kela laau iloko) ae, i komo ka laau iloko o ke keiki,

not a laxative given the child (that medicine enters thru the milk) yes, that medicine enters the child thru the milk,

no ka mea o ka waiu wale no o ka poli e hanai ai. Ka'u poe keiki me ko'u waiu wale no

because breast milk is all that is fed the infant. My babies were raised only on my milk,

o lakou, aale waiu pipi, aole waiu o ka halekuai, ko'u waiu wale no,

not on cow's milk, not on milk from the store, only on my milk,

(maikai ka niho o na keiki) a maikai. A mahape iho nei nui loa ka ai o ke kanake,

(makes good teeth in the children) good. Afterwards they began eating too much candy,

aia nui ka pilikia. A hanau paha ke keiki kekahi a mea mai ka mea ka niho

there the trouble is. Due perhaps to having children their teeth

(haule maila) haule maila. A like pu me ia'u, he pale ko'u niho.

(have fallen) have fallen off. Like me, I have false teeth.

Ko'u poe niho aale, aale, aale mea, aale wa pilikia ko'u niho.

My own teeth there was no, no, no, no time when my teeth were impaired.

Aole popo ko'u niho, aole ma na ano apau, aka no ka nui loa o ka'u poe keiki,

My teeth never had a cavity, not in any manner, but because of my many babies,

helelei wale mai no ko'u niho (helelei), halelei wale no ka niho, aole paa,

my teeth simply fell off (fell off), the teeth simply fell off, not firm,

aohe ikeika ka mea ka mea nei (ka i'o), ka i'o i ka paa. Helelei wale no, aole kumu.

the gum was not strong (the gum), the gum was not firm. Simply fell off, no root.

He niho ku'i keia manawa, he niho ku'i. Oia ke ano o ka niho o keia manawa,

This time they are false teeth, false teeth. That is the kind of teeth these times,

he niho ku'i. Ke olelo nei ka'u poe keiki ia'u: "E Mama, heaha ke kumu kou mea

false teeth. My children are asking me: "Mama, what is your reason

komo ole kou niho?" Olelo aku wau: "Tia, heaha ka waiwai e komo ai i ko'u niho

for not wearing your teeth?" I reply: "Shucks, what is the value of wearing my dentures

ai no wau i ka hale nei. Ina hele mai ka poe aole pilikia,

when I am always home. If people come no problem,

ina wau pale aku ko'u waha, aohe niho, aohe nana ia kela (ae).

if I open my toothless mouth, no teeth, that is not important (yes).

CK: Kekahi poe ina hemo ka niho hana ia hele a (opaha) opaha ka papalina, kau aole.

CK: When some people remove their dentures (cave in) the cheeks cave in, yours don't.

(Aole wau hilahila) Mehemeala ai no kau niho iloko o kou waha.

(I am not embarassed) You look as if you have your natural teeth in your mouth.

CK: Ina he poe keiki kane, ko lakou manawa liilii no, oki poepoe no? Nawai i oki?

CK: If the babies were male, at the time they were young, were they circumcised? Who did the surgery?

HK: Ae, (nawai e oki poepoe?) no ka mea hookahi au keiki, lilo oia i ka hanai,

HK: Yes, (who did the cutting?) because one of my children was given to another to raise,

oia keia keiki i lawe ia mai nei i lawe mai nei ia oe. Lilo oia ka hanai.

he is this young fellow who escorted you here. He was given to a foster father.

Ai ka mea apiki, keia keiki noho me ka papa i Honolulu, kela makuakane hanai,

The strange thing was although this boy stayed in Honolulu, with his foster father,

hoouna mai no keia papa no keia keiki i ka hale nei me o maua.

the latter would send him to come to stay with us.

Noho mai nei no pau a hoouna maila no. A noho no apau hele i ke kula apau

He would stay away and be sent home. He would stay away, go to school, then

e hoouna mai no. Pela aku ana ka hana ana, a no ka mea ka inoa o keia keiki

would be sent home. Thus was he brought up, because the name of this boy

o Williama Keaokaulaokeahi Kawelo koi nei inoa. Oia no kainoa (U'i no kela inoa)

is William Keaokaulaokeahi Kawelo, his name. That is his name (That is a pretty name)

Oia kainoa o keia mea nana i malama, nana i malama i keia keiki.

That was the name of the foster father, he who raised this boy.

A hanai oia a kau ai keia inoa maluna o keia keiki.

He raised him and put this name on this boy.

Kona manawa kokoke oia pau pilikia aole maua i maopopo e pilikia ana oia,

When he (the foster father) had recovered, we did not know he would have a relapse,

maikai wale no, a kelepona ia maila maua. Hoouna ia mai keia keiki e hoi mai,

for he looked good, and we were telephoned. This boy was sent home.

Olelo maua i keia keiki: "Pehea oe i hoi mai nei a haalele oe ia Papa i Honolulu?

We asked this boy: "Why did you come home and leave Papa in Honolulu?

Pehea oe i hoi mai i ka hale nei? No ka mea e noho ole oe i Honolulu me ia?

Why have you returned home? Why did you not stay with him in Honolulu?

a pau kona hana a hoi mai oia? Noho oe i ka hale a hoomaemae i ka hale

until he had returned from work? You stay home and clean up the house

a nana na mea lepo iloko o ka hale a holoi." A olelo mai ia'u: "E hoi wau ilalo nei."

and wash the dirty things in the house." And he said to me: "I want to return home."

No ka mea apiki kela kakahiakanui ua kelepona mai ua make. Nana oe.

Because the strange thing was that morning we were notified by phone that he had died. You see.

O ka mea apiki kana mau mea apau loa a hana ai maluna o keia keiki,

The peculiar thing he left all his possessions to this boy,

ke kenikeni oe, na mea apau ana i hana ai no keia keiki.

his money, all things he left to this boy.

Keia hiki ana maua ua pau ka pahu, ka pahu lole i ka olepeia ka poe.

When we got there the trunk, the trunk had been rifled by somebody.

Aohe mea koe iloko o ka pahu lole, no ka mea ua hoikeike mai no ia maua.

Nothing left in the trunk, because we had a premonition this would happen.

"Ne wau e hele ai no maneinei na mea pau loa a ka'u keiki, waiho aku wau

"When I go,here are all the articles I leave to my son, I leave these in

iloko na olua e malama, a hiki kona kanaka makua ana. A o olua ka haku,

for you two to keep until he has attained maturity. You two are the custodians,

ka mea nana e hookomo aku iloko o ka poho o kona lima." Olelo aku nei maua me keia nei:

who will place these things into the palms of his hands." We replied in this manner:

"Heaha kou mea noonoo oe i kela mau mea?" "Aale, ka'u keia.

"Why do you think of those things?" He said: "No, this is my will.

Waiho malie keia mau mea a hiki ka manawa mea." A o ka mea apiki

Leave alone these things until his maturity." But the mischievous thing

keia hele ana aku makou, oia ko maua mea mua ka mamake e hele ana kii

was that when we got there, the first thing we wanted to get

ke mea a kenikeni a keia keiki. Aohe. Ai ka mea apiki, e hookahi, elua,

was the money left to this boy. Gone. The strange thing, one, two,

hookahi, elua, eha poe make hookahi manawa, (oia?) eha poe.

one, two, four persons died at the same time (was that so?) four persons.

A oia no ka poe nana i lawe ke kenikeni. Nana oe (hoopa'i ia), hoopa'i ia,

These were the persons who had pilfered the money. You see (were punished) they were punished,

hoopa'i ia lakou. Ua maopopo ia makou na lakou nei i lawe.

they were punished. We knew these people had taken the money.

A pehea anei oe ke hiki ke hana aku, ua pau 'ela, pau 'ela.

What could you do when the money is gone, gone.

A oia ka hoi hou mai i keia keiki. Keia hoi hou mai keia keiki a noho hou me maua.

It was then this boy returned home. This boy's return was to stay with us.

Aleila, no ka mea kona inoa mamua o William Keokaulakeahi Makawao.

There, because his name heretofore had been William Keokaulakeahi Makawao.

Mamake oia e Kahakula, a mamake oia e hoololi kainoa o Kahakula, aole oia mamake.

His foster parent wanted Kahakula, and he wanted to change the name Kahakula, which he didn't want.

Mamake no oia kainoa o ka Papa, e hookau mahape ona. A olelo aku nei au,

He preferred the name of his father, to be placed on him. And I said,

"Heaha hoi ka pilikia o kela inoa?" "No, I like Papa's name." A hookau ia

"What is wrong with that name?" "No, I like Papa's name." And he was called

(He pono kela, kainoa o ka Papa) kainoa o ka Papa, a oia kainoa a hiki i keia la, Kawelo.

(That was proper to use his father's name) by the name of the father, and that is his name till this day, Kawelo.

(Ae, aloha no).

(Yes, aloha).

CK: Ko oukou wa opiopio mahea oe i hele ai i ke kula?

CK: When you were young where did you go to school?

HK: Waiahole, i Waiahole. (Owai ke kumu?) Miss Mudge (Mudge). O Mr. King ka mua

HK: Waiahole, at Waiahole. (Who was the teacher?) Miss Mudge (Mudge). Mr. King was first

(Oia King). O Charlie King ka mua, ke keikuana hele iaia. Owau aole,

(That King). Charlie King before, my older sister going to him. I, no,

e liilii ana no wau ia manawa. A hoi ae o Mr. King i Honolulu i ka hale kula

I was small at that time. Then Mr. King transferred to a school in Honolulu,

o Honolulu e a'o ai. A komo mai O Miss Mudge oia ka'u kumu i hele ai, o Miss Mudge

to Honolulu to teach. Miss Mudge came, she was my teacher, Miss Mudge

(Miss Mudge), Miss Alice E. Mudge.

(Miss Mudge), Miss Alice E. Mudge.

CK: Kamaaina no oe i kela ohana o Cullen ma i noho ma Waiahole?

CK: Were you acquainted with the Cullen family of Waiahole?

HK: Ah, kamaaina wau. (I noho ma Waiahole) ma Waiahole. Kamaaina wau.

HK: Ah, I was well acquainted. (They stayed at Waiahole) at Waiahole. I was acquainted.

CK: Kamaaina ia Sara paha?

CK: You perhaps knew Sara well?

HK: Sarah, Maggie, Nancy, pau loa lakou; Walter, pau loa kela ohana ua kamaaina;

HK: Sarah, Maggie, Nancy, all of them; Walter, that whole family I knew well;

Jimmy ma pau loa kamaaina ia'u, kamaaina ia'u; ka old man nohoi me ka old lady.

Jimmy also, all I knew well, I knew well; also the old man and the old lady.

CK: Mamua o Jimmy hele mau ana i ko makou hale. A o keia kona sister no o Sara

CK: Before Jimmy used to come to our home frequently. Sara was his sister

male ia Larsen a loaa mai keia keiki o Walter, maka'inui oia mamua.

who was married to Larsen and they had this son Walter, police lieutenant before.

(Pololoi, pololoi oe). Ai no oia ke hele nei i Laie i kekahi manawa.

(You are right, right). He comes to Laie sometimes.

HK: Ai no oia, ai no oia ke ola nei? (ae, ai no oia ke ola nei) o Walter?

HK: Is he still alive? (yes, he is still alive) Walter?

CK: Makemake no oia e olelo Hawaii ina wa apau. A pahee kona ano walaau ana.

CK: He always likes to converse in Hawaiian. He speaks fluently.

HK: Ina oe e ike aku olelo aku oe e hele mai i kauhale nei. Makemake au e ike aku iaia.

HK: If you see him tell him to stop here. I would like to see him.

A poe hoa kula hoi kela (oia?), hoakula. Liilii ana wau a o lakou he nunui lakou.

They were schoolmates of mine, (is that so?) school-mates. I was small, they were big.

E like pu oia me ko'u keikuana. A owau he liilii no ia manawa.

He is perhaps the peer of my older sister. I was small at the time.

CK: Hele wawae oukou i ke kula?

CK: Did you people walk to school?

HK: Ae, hele wawae iloko o ka poho, i ka manawa ua nui ka lepo. Hele maila kekahi poe

HK: Yes, we had to walk in the mud during wet weather. Some of the students

keiki mahape ou e hoopaki ia maila ka wai lepo , a lepo ka lole. Nana oe,

would walk behind me and splash mud on my clothes. You see,

hele i ke kula. Cullen ma nohoi he poe hanai pipi ilalo o Waiahole.

how we went to school. The Cullens were ranchers at Waiahole.

CK: Pehea e lilo ai kela aina o Waiahole ia McCandless? (ae, what?)

CK: How did all that land in Waiahole go to McCandless? (what?)

Pehea i lilo ai kela aina o Waiahole ia McCandless?

How did all that land in Waiahole become McCandless' property?

HK: Auwe, no ka mea ua pau 'ela na poe apau loa. Ka poe nana i hana i kela hana

HK: Oh, because the owners had all died. The people who did that deed

aole au maopopo na wai la i hana ai i kela hana.

I do not know who alienated those lands.

HK: Aohe noho o Sara ma ilalo nei. I Honolulu paha kahi i noho ai.

HK: Sarah did not stay down here. She apparently lived in Honolulu.

Ua luahine maila ia manawa. Hoi paha i Honolulu, a i Honolulu paha i pilikia aku,

She was quite old then. She probably moved to Honolulu and in Honolulu perhaps died,

aohe au maopopo. O Maggie ma a pau loa lakou i Honolulu.

I don't know. Maggie moved to Honolulu.

A lakou no ka mea i noho i lalo nei o Nancy ma, a oia nei paha ka mea nana ..

Nancy lived down here; and she perhaps....

A o Cullen nohoi kekahi, lakou apau loa. A pehea la, a pehea la ka lakou i hana ia?

Cullen also was here, all of them. How did they turn out, what was their fate?

CK: Koe no o Kamaka, paa no lakou i ko lakou aina.

CK: Kamaka remained; they hung on to their land.

HK: Paa no o Kamaka i kona aina, paa no o Kamaka i kona aina. Lucky na keiki,

HK: Kamaka held on to his land, Kamaka held on to his land. The children are fortunate,

lucky na keiki ka kuai ia ole ia Link McCandless. A o Link McCandless he haole maikai.

the children are fortunate it was not sold to L.McC. L.McC was a good haole.

Maikai i na poe apau o Waiahole, ia Waiahole ame Waiakane.

Good to all the people of Waiahole, of Waiahole and Waiakane.

Kainoa o Waiakane a ka poe e walaau nei o Waikane, aole kela pololei.

The name Waiakane is mispronounced Waikane by the people, which is not correct.

Wai-a-kane, oia no kainoa pololei, no ka mea ai no kela wai ke kau mai nei.

Wai-a-kane is the correct name, because that spring is still up there.

Ko'u hele hope ana, ka makahiki hea la wau hele hope ai, umitumaeiwa,

My going there last, what year the last time I went, 1919,

umitumakolu paha a'u i hele ai, hele hope ana au e nana i kela wai.

1913 perhaps I went, I went there last to see that water.

Ai no ke puai ana la, puai ana la. Ke mea kahe maila no kela wai,

It is still gushing, gushing. I think that water is still flowing,

kahe maila no iloko o ke kahawai. Mahape ninau wau i ka poe hele mahiai iuka leila,

flowing into the stream. By and by I shall ask the people who farm up there,

ia Kamaka ma, ka ohana o Kamaka ma, no ka mea ai kela wai maluna.

the Kamakas, the family of Kamaka, because that water is above.

Ai ka aina o Kamaka ma ilalo, kaupapaloi o Kamaka ma. Ninau aku wau pehea.

Kamaka's land and his taro patches are below. What is what I shall inquire.

A keia manawa ke ano paa meila, ke ano paa maila ka wai. A olelo 'ku nei wau:

This time the spring is somewhat overgrown with brush. So I have said:

"Paa no o Kane i kana wai, paa o Kane i ka wai ona, no ka mea ke hele nei kakou

"Kane restrains his water, Kane holds his water, because we are in

i ke au (ke au hou) ke au hou keia manawa. Aohe aole lakou e nana hou ia ana.

a new era (new era) now a new generation. They are not going to be cherished any more.

"Noleila, uhi kakou a paa." He mau makahiki aole wau hele hou e nana.

"Therefore, we cover ourselves." I have not been to see it in years.

Ko'u manao no ua paa, ua paa. Oia kainoa, oia kainoa pololoi o Wai-a-kane.

I believe it is covered, covered. It is the name; Wai-a-kane is the correct name.

Oia ka pololei. Ka poe e walaau mai o Wai-kane, olelo 'ku no wau, aole.

It is correct. To those who say Wai-kane, I say No.

(Wai-a-kane) Wai-a-kane, no ka mea he wai kupua kela. Oia he mea no i kahea

(Wai-a-kane) Wai-a-kane, because that is magic water. It is the reason it is

ia kela inoa o Wai-a-kane.

called by that name Waiakane.

CK: O Hakipuu, maleila mai no keia kanaka o, na makua paha na kupuna paha, o

CK: Hakipuu, therefrom came this man, probably his parents, his grandfolks, Victor Houston.

No Hakipuu mai, oia ka'u mea i lohea ai. (Aohe au maopopo) Aole oe i maopopo

He came from Hakipuu that I have heard. (I don't know) You do not know

o ka poe o Hakipuu.

the people of Hakipuu.

HK: Aohe au maopopo o ka poe o Hakipuu. Ka poe o Hakipuu aohe au i maopopo.

HK: I am not acquainted with the people of Hakipuu. The people of Hakipuu I do not know.

Hele no ko'u palena ia Waiakane, pau (pau maleila), pau maleila.

My limits extend to Waiakane, end there (end there), end there.

A o Hakipuu aku aohe au maopopo no ka mea aohe ohana maleila.

Beyond to Hakipuu I do not know because I never had relatives there.

O Kamaka ma he ohana kela no'u ma ka aoao o ko'u Papa, ma ka aoao o kona makuahine.

The Kamakas they are related to me on my father's side, on his mother's side.

Eia ka mea ohana ai, no ka mea ko'u Papa o Keaopopo'e.

That is how we are related because my Papa was Keaopopo'e.

Keaopopo'e, oia ka mea nana keia poe keiki. Keaopopo'e a hanau mai, hanau mai.

Keaopopo'e, he had these children. From Keaopopo'e were born children who in turn had children.

Na Keaopopo'e, a eha keiki (Owai na keiki?). Alia, a ko'u kupunawahine,

Keaopopo'e had four children (Who were the children?) Wait, my grandmother,

ko Kamaka kupunakane, ko Kamaka ma kupunakane, ko owaila kekahi.

Kamaka's grandfather, Kamaka's grandfather, who were others.

No ka mea hookahi wahine eha kane iloko o keia ohana o Keaopopo'e.

Because one woman had four husbands in this Keaopopo'e family.

Meia a lakou mai ai a loaa mai au, a loaa o Kamaka ma. Aole o Kamaka ma maopopo keia.

From them I was begotten, and so was the Kamaka family. The Kamaka family did not know this.

Na ko'u Papa no i hele e walaau, no ka mea ko'u Papa wale no ka mea maopopo.

My father went to explain because only my father had this knowledge.

Aole maopopo o Kamaka ma. Na ko'u Papa i walaau ai.

The Kamakas did not know. My Papa disclosed it.

CK: Paa no kou Papa i ka mokuauhau (ae, paa) o keia ohana.

CK: Your father certainly knew the genealogy (yes, he knew) of this family.

HK: Ae, paa, iloko kona elemakule, aole oia ano poina.

HK: Yes, he knew; inspite of his old age he had not forgotten.

CK: Na wai i hoopaa keia mokuahau?

CK: Who recorded this genealogy?

HK: Nana no. (Ai no iloko o ka baibala?) Aole; aale oia, iloko no kona poo.

HK: He did. (Was it written in the bible?) No, not he, all in his head.

Aole hoopaa iloko o ka pepa e hiki au ke malama. Iloko no kona poo.

It was not recorded on paper so I could preserve it. It was in his head.

(Make oia me kela ike) make no oia me kela ike ona. Nana oe (minamina no)

(He died with that knowledge) he died with that knowledge of his. You see (how regretful)

minamina. Make no oia me kela naauao ona. Ma ka olelo Hawaii wale no,

how regretful. He died with that knowledge of his. It was all in Hawaiian,

aole namu. Aole oia ike i ke namu, olelo Hawaii wale no.

not in English. He did not know English, spoke only Hawaiian.

Hele i ke kula Hawaii wale no. Hele iuka o Ahuimanu, a ileila ke St. Louis School mamua,

He went only to a Hawaiian school. He went up to Ahuimanu, and there was the former St. Louis School,

(oia?) ae, a hele, aohe e mea. Holo mau ana mai ke kula mai,

(was that so?) yes, he attended but not for long. He was always running away from school,

holo mau ana mai ke kula mai. I ka mea apiki, noho no i ka hale a'o no nona iho

always running away from school. Strangely enough, he stayed at home and taught himself

ma ka hale, ma ka olelo Hawaii. Hana no oia i kana alamakika ma ka olelo Hawaii wale no.

at home, in the Hawaiian language. He did his arithmetic only in Hawaiian.

Kana wale no i ka hale. A kahea ia mai oia e hele i ka St. Louis e hele.

His only schooling was at home. Then he was called to go to St. Louis to go.

Hele no oia. A hele oia a hookahi paha mahina kona hele hou ana i ke kula.

So he went. His going back to school he attended perhaps one month.

A kauoha ia kekahi keiki no Lahainaluna e hele mai neinei e hookuku ai

Some boy from Lahainaluna was directed to come here to compete with

me ke St. Louis School olalo nei. A elua keiki Hawaii, a hele hele mai hiki

St. Louis School down here. And two Hawaiian lads came, came and arrived

o St. Louis School iuka nei o Ahuimanu. A o ko'u Papa me kela keiki

at St. Louis School up here at Ahuimanu. And my father and that boy

o Maui hele mai ana, a puka o ko'u Papa. A loaa no na buke moolelo o ko'u Papa

from Maui competed and my father won. My father received some books of legends

& ka mea apiki keia poe puke moolelo minamina wau. Keia poe puke moolelo a ko'u

but mischief befell these books of legends which I prized. These volumes that my

Papa i loaa ai na mea kahiko e. A hoi mai makou iuka nei.

father got contained ancient material. And we moved up here.

Wahi papa'i hale uuku wale no makou. Kakia ko'u Papa a paa keia poe puke

We had only a small shack. My father nailed down the box in which these books

iloko o ka pahu. A ike oia aole hiki ke iole ke komo iloko. Ua paa, paa i ke kaki ia.

had been placed. He knew the rats could not enter. Was secure, was securely nailed down.

Aia mahape, a waele aku keia poe nahelehele apau, aleila kii ka hale o kai,

Afterwards, the brush was cleared off, then the house below was

hoihoi mai, kukulu. Mau manawa ia ka waele ana i kaawale i ka nahelehele.

moved here and posted. It took some time to remove the brush.

A nana hoihoi a kii ia kela hale a kukulu mai. O ka lumi hookipa wale no

He was the one that brought and posted that house here. Only the living room

ame ka lumi moe. Oia wale no o kela hale; oia wale no ka mea o oia manawa.

and the bedroom. That was all to that house; that was all to that house then.

O keia wahi nei a pau loa ua hana hou ia kela. A hoihoi ko'u Papa i keia pahu puke

This house here has been completely renovated. And my father put the box of

malalo o ka hale, a ua paa hoi. A o keia, keia, keia keikimahine i hele mai nei,

books under the house already completed. These, these, these girls that came here,

ko lakou mea ko lakou makuakane oia no. Kainoa o ko'u makuahine i malama

their, their father was the culprit. My mother, Kainoa, kept their father

i ko lakou nei makuakane ineinei i ka hale nei. A hanai ia e ko'u Mama ame ko'u Papa,

their father in this house here. They were kept by my mother and my father,

no ka mea ko lakou kupunawahine piha me ka auana, lele'a, hauoli, inu lama,

because their grandmother was always going out, for a good time, and drinking,

na ano like apau. Ko'u Mama aole oia inu, a o ko'u Papa wale no ka mea inu.

and doing all kinds of things. My mother did not drink, only my father drank.

Ko'u Mama aole inu. Malama ia ko'u mau makua i keia mau, keia, keia keikimahine nei.

My mother did not drink. My parents took care of these, these girls here.

CK: Pehea keia mau palapala a kou kupunakane i malama ai, aihea kela mau palapala?

CK: What happened to these volumes that your father had kept, what about these volumes?

(palapala hea?) i hookomo ia iloko o ka pahu?

(what volumes?) that had been secured in the box?

HK: Ae, ka puke (ka puke)ka poe puke malama hoi ko'u mau makua i keia,

HK: Yes, the books (the books) the books my parents had kept in this,

ko'u makuakane, keia pahu, paa, kakia a paa, weiho maleila. Aia a paa maikai ka hale,

my father, this box, secured, nailed tight, placed there. When the house was completely built,

alaila hoihoi ka puke iloko o ka hale, aleila hana i pahu weiho puke.

then the books would be brought into the house, then a cabinet for books could be prepared.

A keia keiki hanai, ko lakou nei, ko lakou nei, ko lakou nei makuakane,

This foster boy, their (re to girls present), their, their father,

a malama ia keia mau mea apau, a na keia keiki nana i hele e wawahi i ka pahu,

and these things were all kept, and this boy he went and broke open the box,

ka pahu o ko'u Papa. Aole ike ko'u Papa. A owau me ko'u keikuana ka mea ike,

my father's box of books. My father had not known this. My older sister and I knew,

but owau e liilii ana no, a o ko'u keikuana ua nui. A keia keiki kane

but I was somewhat small and my sister was big. And this boy

ua nui oia. A ike wau kona wehe i keia pahu, a olelo 'ku nei wau i ko'u keikuana,

he was grown up. And I had witnessed his breaking the box, and I had said to my sister,

"Ke wehe ia nei ka pahu o Papa. Mahape hele kaua e walaau ia Papa i ka puke."

"Father's box is being opened. After this we shall report to father about the books."

Poina maua, poina maua i keia mea. O hala paha hookahi mahina ka maua poina ana.

We had forgotten, we had forgotten about this. One month had passed since we had forgotten.

A pehea loa o Papa i hele ai malalo o ka hale, kokolo aku nei malalo o ka hale e nana

Why did father go under the house, crawl under the house to look

i ka pahu? Ua hemo ka pahu; ua hamama ka pahu. Ai ka iole iloko.

at the box? The box was open; the box was wide open. The rats were inside.

Ua hana nest iloko, punana iloko. Ua pau ka puke i ka akiaki ia.

A nest had been made inside, a nest inside. All the books had been gnawed.

Ho! a maleila no helelei i ka waimaka o ko'u makuakane. Minamina loa oia

Ho! and right there my father's tears dropped. How he valued

i kela poe puke (kolohe no kela keiki), a no ka mea he puke moolelo,

those books (that boy was mischievous) because they were history books,

na ano moolelo like ole iloko o kela puke; no ka mea ua olelo no oia ia maua:

all kinds of data being in those books; for he had already said to us:

"Ai olua nui a loaa ka olua mea heluhelu ai i na moolelo o Hawaii nei,

"When you two grow up you shall have the history of Hawaii to read,

kahi i na kupuna i hiki mai ai, kahi na mea, ka mea, na mea like ole,

where our ancestors came from, where these, those, all kinds of things,

nana na pana, na mea like ole, o keia wahi nei o keia mokupuni o Hawaii nei o kakou.

the names of places, all kinds of things about this place on our Hawaiian island.

Ai maleila o na moolelo apau loa. Ai ka mea apiki, pilikia.

In there are all kinds of historical data." But sad to say, they were ruined.

Ua lawe 'hola i keia keiki, hamama ka pahu, komo ka iole, a pilikia, ana Ke hele ko'u Papa e kii,

This boy had been there, had left open the box, the rats had entered. When my father reached in

ai ka iole pepe iloko, lele anei ka iole nunui iwaho. A ike oe i ka'u makuakane

the baby rats were in, the big rats were leaping out. You could visualize my father's

he nui ka huhu. Lucky aole oia i hoopa'i ia. Heaha anei ka waiwai

anger. He, the culprit, was lucky he was not punished. What was the advantage

e hoopa'i aku ai? No ka mea, ua pau 'ela, aohe mea e hiki au ke hana.

of punishing? Because the deed had been committed, nothing more could be done.

CK: Ina hele lakou i ka lawaia o kela manawa, hele lakou maluna o ka waa?

CK: When they went fishing in those days, did they go on canoes?

HK: Ma ka waa e hele ai, ma ka waapa, (ma ka waapa) mamua aku he waa, a mahape mai

HK: They went by row boat, by row boat (by row boat) but before by canoe, and afterwards

he waapa, waapa e hele ai, no ka mea hana ia ka waapa o ia manawa,

by skiffs, skiffs they went, because skiffs were available then,

a mamua aku he he waa wale no.

but before that there were canoes only.

CK: Ko lakou lawaia ana iloko wale no, mawaho no paha?

CK: Did they fish only in the bay or did they also go out in the deep?

HK: O ina makemake ko'u Papa e hele kaili, hele e kaili, (hele i ka moana) hele i ka moana.

HK: If my father wanted to hook fish, hook fish, he would go into (the open sea) open sea.

Nana i ka e'a, ka awa nunui owaho, na ano i'a nunui owaho, hoihoi mai, hoihoi mai.

He would bring back e'a, the large ocean awa, all kinds of ocean big fish, he would bring, bring.

(Eleu maoli) O, ke hoi mai oia nui ino ka i'a, nui ino ka i'a.

(Really skillful) When he returned plenty of fish, plenty of fish.

Ka makou hana haawi wale no, haawi, haawi, haawi, no ka mea aole hiki makou ke ai a pau.

All we did was to share, share, share the fish because we could never eat all the fish.

(Ke ano kela o na poe Hawaii mamua) Ae. (Haawi wale lakou). Haawi, haawi, haawi.

(Sharing was customary of old Hawaii) Yes. (They freely gave). Gave, gave, gave.

A i kekahi manawa olelo 'kula au me ko'u keikuana: "Papa, ono maila maua i

Sometimes my sister and I would say: "Father, we crave for

ke kupoupou." Hele 'kula, hele lawaia kupoupou, a hoi mai. Ke kupoupou,

kupoupou." He would go and fish kupoupou, and return. The kupoupou,

nui ke kupoupou, nui ke kupoupou. Kana wale no huhu ia maua kekahi manawa

plenty of kupoupou, plenty of kupoupou. Sometimes his anger would be against us

poina maua ia maua no: "Papa, e hele ana oe ihea?"

if we forgot ourselves and asked: "Father, where are you going?"

"Ike no ke hele ana me ka mea eke, hele i kahakai!"

"Can't you see I have a sack and therefore am going to the beach!"

Well, aole maua i a'o ia mea ia manawa. "Papa, e hele ana oe ihea?"

Well, we had not been informed of such customs then. "Father, where are you going?"

"Tea, pakalaki ka huaka'i. Tea, nawai i olelo ia olua e kahea olua ia'u?

"Shucks, bad luck goes with the expedition. Shucks, who told you to call me?

E hoi hou ana au i ka hale. Heaha anei ka waiwai e hele aku ai i kahakai?"

I am returning home. What is the use of my going to the beach?"

(A ua pau ka i'a i kauhale nei). Olelo 'ku nei maua: "A hewa ka maua kahea

(The fish has already been caught home here). We would say: "Is our calling

ana ia oe, Papa?" "Ae, hewa, aole maika'i kela kahea olua mahape ko'u kua.

you wrong, father?" "Yes, wrong, your calling me behind my back is not good.

Ina olua hele mai imua o ko'u alo, aole pilikia. Ai olua mahape ko'u kua

No problem if you two come before me. You two are behind my back

e kahea mai nei, a heaha e huli hope mai au e hoolohe ka olua mea e walaau mai ia'u?"

calling, and must I turn around to respond to what you are saying to me?"

Mai ia manawa mai, pau, aole maua kahea hou.

From that time on, done, we never called again.

CK: Oia ka loina o ka poe kahiko. (Na loina, loina hoi kela).

CK: That was the custom of the old people. (Those were customs, customs)

Ina hele oe i ka lawaia aole niele aku.

If you went fishing no one was to ask questions.

HK: Ae, ne lakou hopu ka lakou mau eke hele no lakou.

HK: Yes, if they grabbed their bags they simply departed.

CK: Hele lakou i ka wanaao, ai no ka ohana ke hiamoe, hele, (hele) hele 'kula lakou,

CK: They would go at dawn while the family was asleep, they would go (go) go,

aole poe walaau. (Aole poe walaau aku) I ka ahiahi no hooponopono, (hooponopono

nobody talked. (Nobody talked) In the evening preparations were made (hooks

mua ka makau o na mea pau loa) hooponopono na mea pau loa.

and other paraphernalia were prepared), all things were prepared.

HK: Houluulu hookahi wahi. Pela no ka'u Papa i hana ai. Ina maua ike me kela

HK: All gear would be gathered together. Thus did my father. If we noticed that

e hana mai ana, aohe maua walaau, aohe maua walaau. A hele i ka lawaia, hoi mai.

was going on, we wouldn't comment, we wouldn't talk. And he would go fishing, and return.

I kekahi manawa olelo 'ku maua: "Papa, ono maua i ka ula, ono maua i ka wana."

Sometimes we would say: "Father, we crave for lobster, we crave for sea urchin."

(Hele oia lu'u) Hele oia lu'u, hele lu'u ula. Nana oe. Na mea pau loa a makou e ono ai,

(He would go diving) He would go diving, diving for lobster. You see. All things we craved

hoihoi mai no oia i ka hale. (Lako no ka aina i kela manawa) Lako ia manawa. Aole keia manawa.

he would bring home. (The land was provided for that time) Provided for then. Not so now.

Keia manawa (make ke kai o kakou) make, make, e like pu no me ke hiolo mai nei

This time (our sea is dead) dead, dead, like the falling today

na pohaku kupua o kahiko mamua, a pela no ka mea, ke hele mai nei kakou ke kai,

of the sacred stones of old, and thus has our sea become,

a pilikia ke ano (Ke make nei ka aina). Nana oe mamua ka moi-lii ke holo ma kula nei,

barren in nature (The land is dying). You see before small moi used to run along the seashore,

keia manawa aole. Pela no ka pua-ama holo ma kula nei, keia manawa aole.

this time none. Similarly young mullet used to run along the seashore, now none.

Ka puaa e holo no ma kula nei, keia manawa aole, aole loa.

Pigs used to run in the hills, this time none, none at all.

CK: Helelei wale kela aila o na moku e holoholo iloko nei, a make na i'a, (make)

CK: Bilge from ships that ply in the bay is killing the fish (killing fish)

a make ka papa'i (ae, make) ka opae .

and killing the crabs (yes, killing), the shrimp.

HK: He mau i'a ono wale no kela. Keia manawa ...

HK: Those are all delicious sea food. This time . . .

CK: No ka mea o kakou na Hawaii mamua, ai na mea hou i na wa apau.

CK: Because in former times we Hawaiians used to eat fresh things all the time.

HK: Ae, ai na mea hou i na manawa apau.

HK: Yes, always ate fresh stuff.

CK: A hiki ka manawa ino loa a ai i ka i'a maloo.

CK: And when the weather was bad, ate dried fish.

HK: Ae, kii i ka alamihi, a hoihoi mai, a hana apau, a kapi apau, auwe (ono no)

HK: Yes, you would catch alamihi (small crab), bring it home, prepare it, season it, wow (delicious),

nunui ka miki-poi e ai i ka alamihi (hala no kekahi ai ana), ae

big dabs of poi to eat with alamihi (thus would pass a meal), yes

(a hele no i kahawai loaa kahi opae) kahi limu eleele, kahi limu pu'upu'u o kahakai,

(and from the streams you got shrimp) some limu eleele (seaweed), some limu pu'upu'u of the sea,

tea, lawa no kela. Ola no ka noho ana.

shucks, that was plenty. You lived in abundance.

CK: Kekahi no aole kapulu ia ke kai.

CK: Besides, the sea was not polluted.

HK: Aole kapulu ia ia mau la. Maemae i ke kahakai. Aole hana lepo i kahakai,

HK: Not polluted in those days. The ocean was clean. No defacation into the sea,

na kini paha kiloi ia, aole ia, maemae. Keia manawa piha ke ino o ke kahakai keia manawa.

no cans thrown in, none of them, clean. Today the sea is full of pollution.

CK: Piha me na ano ma'i like ole. Keia poe (ae) keia poe hauka'e ke hele mai nei.

CK: Full of all kinds of diseases.. These vagrants, (yes) bums are coming in.

Lawe maila lakou ko lakou ano ma'i .

They bring in their kinds of diseases.

HK: Lawe maila no, pololei, pilikia ko kakou aina keia manawa. Pela no ke kahawai o kakou.

HK: They do, true, and our land these days is in trouble. So are our streams.

Ke huli ae kakou i ke kahawai, aihea ka oopu, aihea na mea apau, ka oopu, ka opae,

When we go to the streams, where is the oopu, where everything else, the oopu, the shrimp,

oia mau mea. Oia mea ono nohoi o ka opae o kahawai, ka opae nunui ole-oi-ha'a

such things? The shrimp of the streams is a delicacy, the large oleoiha'a (shrimp)

(opae oiha'a) Ka opae kuahiwi, a he ono nohoi ia. A keia manawa ina hele oe

(oiha'a shrimp). Mountain shrimp is also delicious. Nowadays if you go

i keia kahawai maneinei, a nana oe, pau ka hoihoi 'ela, pau ka hoihoi 'ela.

to these streams here, and you look, you lose enthusiasm, lose enthusiasm.

Ua hele aku au mauka, iuka o kahi manawa 'honei, aole waiwai.

Recently, I went up to the stream, but it was useless.

Ua paa ke kahawai, paa ke kahawai i ka nahelehele, paa i na mea apau loa.

The stream was cluttered, overgrown with brush, clogged with debris.

Kiloi ia ke kini, na ano mea like ole i kahawai (kapulu ia). Kapulu, kapulu,

Empty cans and other debris had been thrown in the stream (polluted). Pollution, pollution,

nui ke kapulu, aole like pu me ke au mamua. Ka ma'u ulu i ke kahawai, ka honohono.

much pollution, not like it was in a former era. Honohono is the grass that thrives in the stream.

A he ma'u maikai kela. He noho ka oopu, he noho ka opae iloko (iloko o ka honohono)

But that is a good grass. The oopu lives in it; the shrimp lives in it (in the honohono)

Ae, ka honohono noho ka opae. (Hele no me ka upena) Ae, no, me ko lima no

Yes, the shrimp lives in the honohono. (You go with a net) Yes, no, with your hands

oe mea 'ku ai (paa) ka opae, ka oopu. Kekahi manawa hele aku nohoi

you catch (catch) the shrimp, the oopu. Sometimes you would go

maikai wale no ke kahawai. E hele aku oe, moe. Ina wela ka la momoe 'hola ka oopu iloko,

and the stream would be good. You would go, the fish would lie still. If the day was warm the oopu would lie,

noke 'ela ka oopu e eli ka iliili, a uhi 'ela ke kino i ka iliili, iliili,

the oopu digging into the gravel, and covering itself with gravel, gravel,

ahuwale 'kula no ia oe. Hele oe maleila, hopu 'hola, ua mau ka hiamoe a paa ia oe.

and recognized by you. You would go there, catch those that were sleeping.

Ina aole oe ike pono, kukui no. A naunau nohoi oe apau, noke e puhi,

If you could not see well, you used kukui oil. You would chew the nut and blow,

puhi iloko o ka wai. Malino 'ela no ka wai; malino ka wai ahuwale.

blow it on the water. The water would be transparent; the water would be clear.

(Pela no ka o he'e ana). Yes, ka o he'e. (Ai no oe ka niu). Ae, niu,

(Similar to squidding). Yes, squidding. (You would chew the coconut). Yes, coconut,

na mea apau. (Hele ka wai kohu aniani) E like pu me ka aila, aila. He aila kela.

all such things. (The water would be like glass) Like oil, oil. That is oil.

CK: Nui ka he'e mamua o kela wahi ke kii. (Nui ka he'e mamua, keia manawa, pehea?)

CK: If you desired there was plenty of squid formerly. (Much squid before; now, what?)

Aole ike ia. (He'e no, kaka'ikahi; he'e no, kakaikahi). Hele wau me keia keiki

Not to be seen. (There is squid, but scarce; there is squid, but scarce). I used to go with this young

o Davis, mamua maka'i oia. (O, Davis, Robert Davis). Hele maua iwaho o Mokapu

man Davis, who was a policeman then. (Davis, Robert Davis). We would go out to Mokapu

(O leila ko lakou wahi i nohoai). E noho ana lakou maleila.

(They used to stay there). They were occupying that place.

He hale ko lakou maleila. A hele maua maleila e o he'e. Hele a malie, maloo

They had a house there. We would go there to spear squid. The sea would be clear, low

(maloo ke kai) ke kai. Waiho wale na he'e iloko o na kaheka, huli, huli ke alo iluna

(low tide). Squid were everywhere in the little pools, turned up, turned up

(huli ke alo iluna). Kau wale no e ohi wale no (e ohi wale no, pololoi)

(their bottoms up). You only had to pick them up (only picked them up, true)

HK: I ke au mamua, aole keia au, aole keia au. Ne no kakou ike ua make

In a former period, not this generation, not this era. If we notice, dead is

na mea apau loa, pela no a nalowale no na mea apau loa.

everything, everything in like manner is gone.

CK: Hele no ka poe Hawaii, hele no me ka pono o ka aina.

CK: When the old Hawaiians went, they went with the blessings of the land.

HK: Hele no me na pono o ka aina, hele no me na pono o ka aina, no ka mea

HK: They went with the blessings of the land, went with the blessings of the land, because

ai kakou i ke au haole (ke au haole, ke au kepani), ke kepani, pake, a Pilipino,

we are now in the era of the haole (the era of the haole, of the Japanese), of the Japanese, Chinese, Filipino,

na ano like ole.

and all others.

CK: Nana no keia kanaka iaia iho; nana no oia iaia iho. Aole loaa kela aloha.

CK: Each man thinks only of himself; he thinks only of self. There is not that aloha.

HK: Ae, ke komo mai nei nohoi keia poe lahui haole no, ai no nae he hipi.

HK: Yes, these haoles are coming in, but are hippies.

Kapa ia he hipi, loloa ka lauoho, a tia!

With long hair they are labeled hippies, shucks!

CK: Kapulu nohoi; noho wale no i kahakai, hiamoe wale no. (Olelo ia mai,

CK: Filthy indeed; squat at the beaches; just sleep. (It is reported,

i Maui, olelo mai ana ka poe oleila, hele ilikini, aohe lole)

on Maui, the people there say, they go naked, without clothing).

Hele olohelohe wale no. Ina walaau mai e hele mai no lakou a ku imua ou

They go naked. If you converse they will come stalk naked before you

me kela oloolo no. Aole lakou nana ko lakou mea huna, hoikeike wale no lakou

everything exposed. They are not concerned about their nakedness, exposing

ia lakou iho, a he ano . . (A, he mea huna hoi no kela). Mahela, mehemeala,

themselves completely like .. (That is to be hidden). Seemingly,

he holoholona maoli lakou o ke kula. (Kohu mea he holoholona; e like pu lakou

they are like real animals of the forests. (Just like animals; they are like

me ka holoholona. A he kanaka hoi, ua loaa ka noonoo). He au naauao keia.

the animals. They are human, and should have sense). This is a modern era.

HK: He au naauao keia; he au naauao keia nei. E like pu nohoi a kakou e nana nei

HK: This is a modern era; an enlightened age. Somewhat like what we are noticing

ia ka loli o ka manawa o keia manawa. Au e noho nei, nana wau, nana 'kula au

in the change of the times of this period. As I live, I notice, I notice

no ka mea ka ua ke hele mai ma ko makou wahi nei, hele mai ka ua ma Kahaluu.

the rains that come to our place here, come by way of Kahaluu.

He ua poaihale, he ua poaihale kela, ke hele mai ma Kahaluu. Hele 'ela no
That is circling rain, circling rain when it comes to Kahaluu. It goes
makai o Maelieli a iho 'ela ka ua a hele ma'o o Kahaluu. Maleila wale no ka
down to Maelieli and the rain goes down to Kahaluu. Only there
oole'a o ka ua. Maneinei aole, he mea kilihune wale no maneinei.
the rain is hard. Here no, here it is only misty.
Ai no maleila ka oole'a ka ua. Nana 'kula au, aloha 'ela, aloha 'ela i na
The heavy rains are there. As I observe, my love, love wells for
kananae o ke Akua a ko'u makuakane i a'o mai ai. A noho la au a noke ke oli.
the chants of God that my father taught me. I would sit and chant, and chant.
Keia kananae no mea keia, no Hiiaka (E oli mai oe) ae.
This chant is for Hiiaka. (You chant) yes.

Ino no o Koolau la, ino o Koolau
Koolau is stormy, Koolau is stormy
Ai ke na'i ka ua o Koolau
The rains are conquering Koolau
Ke ua maila ka ua ia Heeia
The rains are falling at Heeia
Ke ku pa maila ka ua i ke kai
The rains are falling over the sea
Ka ua hoone'e hoonaue i ka Puukoa
The driving rains that shake Puukoa
Ka ua poaihale o Kahaluu
The rains that encircle Kahaluu
Luuluu wale hoi au
I am weighted down
I ka puolo wai maka
With a bundle of tears
A kea-lo-ha.
Of aloha.

A oia 'hola. (Mahalo, mahalo kela oli ana.) No Hiiaka keia mele.

And that's it. (Thanks, thanks for that chant.) This chant is for Hiiaka.

Ke hele ana o Hiiaka mai Hawaii mai, a hoouna ia maila ke keikuana (Pele),

This is about Hiiaka's journey from Hawaii, she being sent by her sister(Pele)

keia moolelo, a hoouna ia maila ke keikuana e huli ia Lohiau, o Lohiau.

according to this legend, she being sent by her sister to find Lohiau, Lohiau.

A ka nonoi hoi aku o Hiiaka i ke keikuana ina makemake oia o kona hoaloha,

Hiiaka asked her sister if she wanted her friend,

kona aikane aloha, e hele pu me meia. Hoole, hoole no ke keikuana.

her boy friend, she should go with her. Her sister (Pele) refused.

"Aole, o oe hookahi ke hele." A hele hookahi mai oia (Hiiaka).

"No, you go alone." So she (Hiiaka) went by herself.

Ai no kona (Pele's) aloha, kona alo ke huli 'ela ihope a i keia kane aloha ana.

But her (Pele's) love, her face was turned back to this sweetheart of hers.

Ke hele mai nei oia (Hiiaka); hele mai nei oia a hiki i Heeia.

She (Hiiaka) came; she came until she got to Heeia.

Kulu 'honei ka waimaka ona.

Her tears dropped. (According to the story, both sisters were in love

with Lohiau)

NOTE: Definitions, scientific plant and animal names, and other specific explanations in the footnotes on practically all of the pages were taken from Pukui-Elbert Hawaiian English Dictionary.

CONTINUATION OF DIALOGUE BETWEEN CLINTON KANAHEIE
AND HILDA KAWELO, SEPTEMBER 10, 1970

INTERLOPER ( )

CK: E hoomau oe i kela moolelo e pili ana i Hiiaka.

CK: Continue that story pertaining to Hiiaka.

HK: Kii kela aikane ona, a hui me ka wahine o Nama'u, Namauu. Makemake oia

HK: She got that friend of hers, joined with the wife of Nama'u, Namau'u, She wanted

e lawe pu meia, aole ae ke keikuana. Noho 'honei oia uwe. Hoomaka 'ku nei oia

to take both of them with her, but the older sister (Pele) said No. She sat and cried. She began

e kau, kau i ke keikuana. Kau aku nei i ke keikuana, a kau oia, oi 'hola ke kau ana

to chant, chant before her sister. She chanted to her sister, she chanted, and this chant

ka uwe o ke keikuana:

made her sister (Pele) weep:

Ino no o Koolau la, ino o Koolau

The elements along the Koolaus are bad (repeat)

Ai ke ne'e ka ua o Koolau

The rains are moving along the Koolaus

Ke ua maila ka ua ia Heeia

It is raining at Heeia

Ke ku pa maila ka ua i ke kai

The rains are pouring over the sea

Ka ua hoonei hoonaue i ka Puukoa

The rains are shaking Puukoa

Ka ua poaihale o Kahaluu

The encircling rains of Kahaluu

Luuluu wale hoi au i ka puolo wai maka a kealoha.

I am sad, tears of love (for Lohiau) flow freely

A noho anei oia uwe i keia aikane ona. (U'i no). Lohe maila no ke keikuana.

She sat and wept for this friend of hers (Lohiau). (Pretty).Her sister heard her.

Ua ike maila ke keikuana. Ua ike i ke keikeina. Ae, hoouna maila o Pele

Her sister understood. She was observing the sister Hiiaka. Yes, Pele directed her

e huli ia Lohiau ipo, i aloha ai ia Lohiau. Kana huaka'i hele keia.

to look for Lohiau, the sweetheart, for Pele loved Lohiau. This legend is about this quest.

Hoomaka mai nei oia iho mai kela pali mai, a iho mai a hiki ia Heeia-kea.

She (Hiiaka) started to descend that pali and came down until she got to Heeia-kea.

A kona komo ana mai ma Heeia-kea, ka ena mua ana i hiki ai i Heeia-kea

When she entered Heeia-kea, the first place she came to in Heeia-kea

e kumakena mai nei ka poe. E uwe mai ana, kumakena, poe uwe (ae)

the people were wailing. The people were crying, wailing, crying (yes)

Poe pilikia kumakena ana ka poe. A o kekahi poe mawaho o ka puka pa,

The people were in trouble and crying. Some of the people were standing outside the fence gate

kahi kuku nui ai. A ike aku keia wahine u'i e hele mai nei. Ke hele mai nei keia wahine u'i.

where most were standing. They saw this beautiful woman coming. This beautiful woman was coming.

O kekahi poe maloko e uwe ana lakou, a o ka poe mawaho e kuku wale ana no.

Some of the people inside they were crying, while the people outside were just standing.

A hele mai ana o Hiiaka a kokoke a ninau aku nei: "Heaha ka pilikia keia e

Hiiaka came closer and asked: "What is the trouble that is causing

kumakena mai nei ka poe?" A walaau aku nei ka poe me keia: "A he wahine

the people to lament?" The people answered thusly: "There is a woman

hanau keiki, a uwe mua makou a pau, alaila oki ia. Hemo ke keiki a make ka makuahine."

giving birth, and we first cry, then cut her open. The baby is removed and the mother dies."

A olelo 'ku nei o Hiiaka me keia nei: "Hele aku oukou olelo, aale, pau ka uwe ana,

Hiiaka then said in this manner: "You go and say not to cry any more,

hamau, hamau, mai uwe, a aia komo aku wau iloko." A hele ia 'ku nei e olelo

be silent, silent, not to cry, and I shall go in." So she entered to tell

a pau, meha, meha. Aohe poe uwe. Hoomaka ia 'ku e lawe ia Hiiaka.

then silence, silence. Nobody cried. So Hiiaka commenced to deliver.

Komo iloko o ka hale, a olelo 'ku nei oia me keia nei: "Me keia nei ke ano o

She had entered the house, and she said in this manner: "This is how to deliver

ka hanau ana o ke keiki, no ka mea aole ike ka poe i kinohi i ka hanau ana i ke keiki.

at the birth of a child, because the people in the beginning were not informed on obstetrics.

Me keia nei ke ano i ka hanau ana o ke keiki. A paa, aia maneinei, paa oukou

This is how to deliver at the birth of a child. Hold, here, you apply pressure

ma ka opu, a hoomaikai ia ke Akua, hoomaikai ia ke Akua, a oia ka mea e hana ai.

on the stomach, render thanks to God, render thanks to God, and that is the way to do it.

Na ke Akua no e wehe aku ka hua mai ou aku, a hemo aku oia iwaho. Noho anei oia,

God will deliver the offspring from you, and it will come out." She sat and held her,

a paa 'honei. Noho anei oia a paa, ai no nae iaia ka mana. Ai no iaia ka mana.

and held. She sat and took hold; however, she had the power. In her was the power.

A hoomaka no oia e olelo, o ke namunamu nei no paha oia ona. Ka manawa keia

She began to move her lips, mumbling perhaps to herself. This was the time

a hoomaka ua wahine nei ka hoonou. Keia hoonou ana pakika pu ke keiki

for the mother to force. When she did force the child slid out,

a hemo iwaho. A olelo 'ku nei oia: "Pela ke ano o ka hanau ana i ke keiki.

and came outside. So she said: "That is how to deliver a child .

Mai oukou hana hou i kela o ka pepe e oki i ka makuahine.

Don't ever again deliver a baby by cutting the mother open.

Mai hana hou oukou me pela."

Don't do it that way again."

CK; Ina he oki, heaha ka mea e hana ai? he pahi?

CK: If an incission was necessary what steps were taken? what kind of knife?

HK: A bamboo (ka ohe) ka ohe, hana ia a oi oi aku ka oi mamua ka pahi (oia?)

HK: A bamboo, (bamboo) the bamboo, made sharper than a knife (was that so?)

a oia ka mea i kaha iaai, i kaha iaai ka opu o ka makuahine.

and it was the instrument used to operate, to cut open the stomach of the mother.

(Aole mea e hoohiamoe i ka makuahine?) Aole hoohiamoe ia, aohe mea laau hoohiamoe.

(No anesthetics for the mother?) She was not put to sleep, no anesthetics.

Oki ia 'kula me kela (me kela eha nui me kela?) ae. Oki ia 'kula a hemo ke keiki.

The cesarean was done that way (with all the intense pain?) yes. The operation done, the baby was delivered.

O ke keiki ka lakou e nana no ka mea keia makuahine e make ana oia.

Their first concern was the child because this mother was going to the die anyway.

O ke keiki ka lakou e lawe a malama (make wale no keia makuahine?) ae

The child they would save and raise (this mother would simply die?) yes

make wale no keia mama. (Ke aloha no) Ae, laki no nae ka hiki ana mai o Hiiaka.

the mother would simply die. (What a pity) Yes, fortunately, Hiiaka came on the scene.

Na Hiiaka ka mea i a'o i ka hanau ana i ke keiki, a pela ai i ike lakou

Hiiaka was the one who taught them obstetrics, and that was how they learned

no ka mea olelo mai o Hiiaka: "Ka hanau ana o ke keiki malalo e hemo mai ai.

because said Hiiaka: "When the child is born it comes out below.

Me keia ka hanau ana. A nana mai oukou, a poholo ke keiki malalo.

This is the birth process. You observe, the child slides through below.

Me kela oukou e hana ai. Mai oukou e oki hou i ka opu. Aole oukou hana hou

This is how you do it. Do not cut open again the stomach. Don't repeat again

kela hana. Pela oukou e hana ai." A pau kela kumakena ana o keia poe.

that process. That is how you are to do it." Thus ended the wailing of this people.

Hoomaka anei oia e hele. A olelo mai ka poe: "Aole, e noho malie oe e paina ai."

Then she started to leave. The people said: "Don't, relax and dine first with us."

"E hele au ma ka'u huaka'i hele no ka mea he huaka'i ka'u e hele nei.

"I must continue my journey because I have a mission to perform.

Hana nui ka'u e hele nei." A hele ana keia e imi ia Lohiau (oia) ae.

I have an important assignment." She was seeking for Lohiau (that's so) yes.

Keia hele ana mai o Hiiaka i Kahiki i Heeia-kea no, keia aoao o Heeia-kea.

This going of Hiiaka to Kahiki was right in Heeia-kea, this side of Heeia-kea.

Kumakena hou no maleila. A ehinei kana: "Auwe, nui maoli ka o na kumakena

Again, there was wailing there. She reacted thusly: "My, there is really much wailing

ma keia aoao." Aloha aku nei nohoi oia i ka poe a ku aku nei.

on this side." She indeed greeted the people standing around.

A nana mai nei keia poe i keia wahine u'i ke hele aku nei. Ninau mai nei,

These people gazed upon this beautiful woman traveler. They asked;

ninau aku nei keia poe: "E hele ana oe ihea?" Olelo o Hiiaka,

these people asked: " Where are you going?" Hiiaka replied,

"E hele ana au ma keia aoao. A heaha keia pilikia e kumakena mai nei?"

"I am going this way. And what is this trouble causing the wailing?"

A olelo aku nei keia, keia poe ia Hiiaka, "Auwe, he kanaka keia ma'i, ma'i hoo-kaawale."

These said, these people said to Hiiaka, "Oh, here is a sick man with leprosy."

Ua hele mai nei a manana ai, ma'i hookaawale. "Auwe, e hele a olelo aku ia lakou

The leprosy was so bad that his limbs were stiff. "Oh, go and tell them

aole uwe. A hoomaha aku ia lakou mai uwe. Komo aku wau iloko."

not to cry. Tell them to rest from crying. I shall go inside."

Komo aku nei o Hiiaka. Ae, ua manana keia kanaka a (piha me ka ma'i) ma'i.

Hiiaka went in. Yes, this man was stiff, (full of the disease) with the disease.

A hele aku no o Hiiaka noho, a olelo 'ku nei i keia poe, kekahi poe:

Hiiaka went in and sat and spoke to these people, to certain individuals:

"Hele oukou a holo mama oukou a hiki i Waiola. Hele oukou kii i ka wai i Waiola.

"You people go quicklyuntil you get to Waiola. Go and bring some water from Waiola.

Aia, e kii oukou i ka wai i Waiola a lawe mai oukou. Ai ka pohue.

There, you obtain the water of Waiola and you bring it. Here is the gourd.

E lawe oukou a hoopiha mai a lawe mai. But aole no ka wai o ke ola no ka mea

You fill it up and bring it. But it was not the water that healed because

ke ola o keia kanaka ai no iaia ke ola o ke kanaka. But hoolalau hoi paha

the life of this man, the life of this man was through her. But to conceal perhaps

ke ano o ka hana ana e ke Akua (Ai no ia ka mana). Ai no iaia i ka mana.

was the way of the Gods (The power was in her). The power was with her.

Hoolalau ke ano o ka hele ana. Hoihoi ia mai la kela wai a hiki. Keia iho,

She was concealing the real source. That water was brought in. This pouring

loaa ana mai nei ke nini ana no oia i keia wai, hehee ana o keia mau mea pau loa.

and his receiving the impact of this water, the infirmities disappeared completely.

Hoi mai i ka alualu maoli. Hemo 'kula ka ma'i ame na ano mea like ole apau.

The flesh returned to its natural state. The disease and everything else disappeared.

Ai no nae, ai iaia ka mana, aole keia wai. Ai no iaia ka mana. A pau ka pilikia o keia kanaka.

However, the power was in her, not this water. In her was the power. This man's troubles were over.

Au'a no keia poe e noho e ai. "Aole, kala mai oukou ia'u. Aohe au pololi.

The people urged her to stay and eat. "No, you forgive me. I am not hungry.

Huaka'i hele ka'u. Ke hele nei au. Anoai no ia oukou. Ke hele nei au.

I am on a mission. I must go. You have my love. I must go.

A hoomaka oia e hele. Ke nana mai nei keia poe. "Auwe, pali ke kua mahina ke alo"

So she started to go. These people were gazing. "Oh, the back is straight as the cliffs, and the front like the moon"

keia wahine ke hele nei. A hele 'ku nei a hiki ilalo ia Waiakane.

this woman that is going. So she went on till Waiakane.

Nana mai nei keia poe i keia wahine u'i e hele 'ku nei. Kuku mai nei ka poe

These people were looking at this beautiful woman coming. The people were standing

iwaho o Waiakane, iwaho o ke alanui, nana mai nei i keia wahine u'i.

out in Waiakane, out on the road, looking at this beautiful woman.

"E hele ana la keia wahine u'i ihea la? Ke hele maneinei e pau e ka moo ke ai ia,

"Where is this beautiful woman going? If she goes this way she will be eaten by the dragon,

no ka mea he moo pepehi kanaka ko hope nei, no ka mea aole hiki ko neinei poe

because there is a man-eating dragon yonder, because the people here cannot

apau loa ke hele ma keia aoao no ka mea he moo pepehi kanaka. Ai wale no oe e hele

go this side because of the man killing dragon. The only way is to go

ma keia aoao a huli i kela aoao a hiki kou wahi e makemake ai." A ike mai nei ka poe.

by this way and around that side until you/ come to your desired destination." The people were looking.

Auwe, kokoke aku nei o Hiiaka. Ninau mai nei keia poe; "E hele ana kau huaka'i heleihea?"

Oh, soon Hiiaka drew near. These people asked: "Where does your journey lead?"

Olelo aku nei oia, "A e hele aku ana ka'u huaka'i i hele ma keia aoao."

She answered, "My journey takes me this direction."

"A mai hele aku oe, no ka mea ai leila he moo. He Mookolii kainoa o keia moo.

"You must not go because there is a dragon. The name of this dragon is Mookolii.

Ina oe e hele 'ku ana o keia moo pepehi kanaka. Aole makou e hiki e hele ma keia aoao.

If you are going this dragon will kill you. We cannot go this side.

Pepehi mau ia i ke kanaka ke hele manei. A pela makou e papa aku nei ia oe.

People are always being killed if they go this way. Thus we are objecting to your going.

Mai hele aku oe." Aale paha lakou nei e maopopo he kupua keia, he akua keia e hele nei

Don't you go." These people did not perhaps know this was a goddess, this was a goddess traveling

e like pu me no kakou ke ano, walaau no a kamailio, olelo like pu me kakou.

who looked just like us, who talked and conversed like us.

A olelo aku nei oia a mea keia nei i kela poe: "Mai kanalua oukou.

She said like this to these people: "Don't you doubt.

Ina e hoi hele au a pilikia nohoi au pilikia no. Ina hele hoi au a palekana nohoi au,

If I go and I am indeed destroyed that will be my problem. If I go and I am indeed saved,

palekana nohoi au."

I am indeed saved."

Nana 'ku nei keia poe, ke alualu aku nei mahape, e ke kahea aku mahape.

These people were looking, following behind, calling from behind.

A hoole aku no oia. "Hoi aku oukou, hoi aku oukou, owau no ke hele."

She refused to hearken. "You return, you return, I am to go."

(Mau ka hele) mau no kona hele. Hele aku nei oia a hiki i Hakipuu,

(Continued to go) continued her going. She traveled until Hakipuu,

a ike no oia kahi, kahi o ka lua moo. Ike no oia, a huli anei ma kela aoao o Waiola,

and she saw where, where the dragon's cave was. She saw, and turned to that side toward Waiola.

a ike 'honei oia, ae, ai ma'o kela lua, ka lua moo, a ua ike mai nei ka moo ia Hiiaka,

and she saw, yes, yonder was that cave, the dragon's hole, and the dragon saw Hiiaka,

ua ike. A ua ike 'kula no o Hiiaka. Ike no ka moo ua ike no o Hiiaka.

he saw. And Hiiaka saw him. The dragon knew Hiiaka had seen him.

A hele aku nei oia ano kokoke, a ike no o Hiiaka e mamake ana e lele mai e nahu iaia.

She went rather close, and Hiiaka knew he wanted to jump to bite her.

Kela, kela hoomaka ana e lele keia papauwila o Hiiaka, keia aniani no

As he made his fatal leap Hiiaka lashed her magic belt, this blow

a lele ka poo kahi e, a o ka paukukino iloko o ke kai. O ke poo aihea la,

sent the head somewhere and the body into the sea. Where the head is

aole maopopo aihea la ke poo. Ka paukukino kela ai ke kai. Oia kela puu o Mookolii.

nobody knows where the head is. The body is that in the sea. It is that Mookolii island.

Puu moo kela. Oia ka moolelo (oia ka moolelo o kela wahi) oia ka moolelo o kela wahi.

That is the dragon's hump. It is the story (it is the story of that place) it is the story of that place.

"Mookolii" kainoa o kela puu, kela moo, a "Mookolii" no kela.

"Mookolii" is the name of that hill, that dragon, and that is "Mookolii"

Oia ka moolelo o kela puu. A pau 'honei o keia mau hana ona, a hoomaka aku no oia

It is the legend of that island. After she had done these things she resumed

e hele. Hele aku nei oia a hiki i Laie-maloo, o Laie-maloo.

her itinerary. She traveled until Laie-maloo, Laie-maloo.

Ia mau manawa aole loaa ka wai o Laie-maloo, aole wai, Aole wai loaa i ka po

Those times there was no water at Laie-maloo, no water. No water to be gotten by the people

o Laie-maloo. Lakou makemake lakou i ka wai hele lakou i Laie-wai e loaa ai ko lakou wai,

of Laie-maloo. When they wanted water they went to Laie-wai to get their water,

e halihali maluna o ka waapa o ka wai a hele ia Laie-maloo. Keia hele ana a Hiiaka,

transporting the water on boats to Laie-maloo. This going of Hiiaka,

maopopo no iaia ke paa ia nei ka moo i ka wai. Aole loaa ka wai i ka poe o neinei.

she knew a dragon was holding up the water. The people here could not get the water.

Maopopo no iaia, a loaa ke kamaaina, a olelo aku nei: "Ke hele anei oe ma

She knew, and meeting a native she was asked: "You are going on

kau huakai hele, e hele ana oe ihea?" A olelo 'ku nei oia, "A hele ana ma keia aoao,"

your journey, where are you going?" She replied, "Going this side."

A olelo 'ku nei ia lakou, a ninau aku nei, "Ihea aku nei oukou?"

She said to them asking, "Where have you been?"

"Hele aku nei makou e kii wai no makou no ka mea he wai no aole hiki ke loaa mai ka wai.

"We have gone to get water for ourselves because altho there is water it is not available to us.

Paa, paa ka moo i ka wai. Aohe loaa ia makou ka wai. Hele makou iluna ka waapa

A dragon appropriates the water. We cannot get the water. We go on boats

e halihali wai no makou, A olelo 'ku nei oia me keia: "A oia ka oukou pilikia. hoihoi mai neinei."

and transport water for ourselves and bring it here." Then she spoke like this: "And that is your trouble.

Aole pilikia." But ua ike akula oia aihea ka wahi o ka moo. Ike 'kula oia.

No trouble." But she knew where the dragon was. She already knew.

Olelo aku nei oia me keia nei: "Hoomanawanui oukou, hoomanawanui."

She spoke in this manner: "You be patient, be patient."

Keia hele ana ona, hele ia, hele ia e pepehi i kela moo. Hele ia, no ka mea

This going of hers she went, she went and killed that dragon. She went becaus

kela pa'uwila he ani wale no lele ke kino i kahi e. Oia ka hemo o ka wai o Laie-maloo.

one stroke with that magic belt and the body had flown somewhere. This is how the water of Laie-maloo was made available.

Loaa ka wai a hiki keia la. Ina aale kela aale loaa ka wai ma Laie-maloo.

Water was afforded until this day. If not for that there would be no water at Laie-maloo.

Nana oe. A oia ka laki o Laie-maloo. Keia manawa loaa 'kula ka wai mai kela manawa mai.

You see. That has been the good fortune of Laie-maloo. From that time there has been water to this day.

Na Hiiaka keia ka wahine maikai. A wahine maikai oia. He akua maikai oia,

Because of Hiiaka this good woman. She was a good woman. She was a good goddess,

he wahine akua maikai oia.

she was a good goddess.

CK: O ka hula no Hiiaka kela (a?) ka hula, ke kula a'o hula, hana ia ke kuwahu no Hiiaka,

CK: Was the dance Hiiaka's province (what?) the dance, the hula school, where an altar for Hiiaka was set up,

aale anei?

wasn't that so?

HK: Ae, alia, o Laka, ke akua hula, o Laka (o Laka) o Laka ke akua hula, o Laka

HK: Yes, wait, it was Laka, the goddess of the hula, Laka (Laka), Laka the goddess of the hula, Laka

ke akua hula. A lakou no ia, a poe hula no lakou, o Hiiaka ma. Poe hula no lakou,

the dance goddess. They were for it, for they were dancers, Hiiaka, et al. They were dancers too,

hauoli lakou, like pu nohoi me kakou o kanaka. A hauoli lakou ma ka mea maikai.

they enjoyed themselves like us mortals. They enjoyed themselves in a wholesome way.

A ne nohoi kakou hauoli nohoi kakou ma ka mea maikai, he maikai no.

And if we indeed enjoy ourselves we enjoy within proper bounds, and that is good.

O kekahi poe hauoli ana pau, haunaele. Kela hewa kela, aale maikai.

Some people will have a good time and then brawl. That is wrong, not desirable.

CK: Mamua malama ia no na kula a'o hula.

CK: Formerly, dancing schools were held.

HK: Ae, ae, malama ia no ia mau mea no ka mea he hula no ke akua, he inu no ke akua,

HK: Yes, yes, these schools were held because the gods do dance, the gods do drink.

inu no paha lakou ma ka mea kupono, aale . . (Inu ka awa) inu ka awa.

they drink perhaps by proper standards, no . . (Drink awa) drink awa.

Oia ka Pele ma he inu awa, a inu ka awa, a noenoe., "Noenoe ua kea o Hana."

It was Pele's delight to drink awa, to drink awa, and feel foggy, like "The foggy rains of Hana."

A ke hele hou ana o Hiiaka a hiki i ka lae o Kaena. E hele ana keia e imi ia Lohiau.

Hiiaka continued her journey until she got to Kaena point. She was searching for Lohiau.

Oia ka huaka'i hele a Hiiaka. Ke kali mai nei no ke kaikuana.

It was Hiiaka's mission. Her sister (Pele) was waiting.

Ke maopopo nei no ke keikuana. Ke ineina mai nei ke keikuana no ka mea

Her sister was quite concerned. She was getting angry because

aole oia ho'i koke me ke kane, / me ke kane ana i aloha ai, me Lohiau. Hele oia hiki i ka lae o Kaena

Hiiaka had not returned sooner with her man, her beloved Lohiau. She went until she got to Kaena point

a huli anei oia ma'o a manei a mala'ila'i i na mea apau. A kau 'ku nei,

and turning hither and thither everything seemed peaceful. So she stood,

a nana 'ku nei oia no ka mea o ka lae o Kaena huli aku oe o Kauai aku no kela aina ma'o.

and she looked because from Kaena point you see Kauai that land ahead.

Eehenei kana, "Hele ana au i Kauai." Hookahi no kikoo hiki ia Kauai.

So she said, "I am going to Kauai." In a single leap she got to Kauai.

A komo aku nei oia i Kauai. Hoomaka aku nei oia e hele. I hele aku nei oia,

So she traveled on Kauai. She began to go. As she went,

maopopo no iaia aihea o Lohiau. Ai ka moo, ai ka moo, kahi o ka moo e noho nei.

she knew where Lohiau was. The dragon had him, the dragon had him, in the dragon's lair.

Keia hele aku nei ana, ike aku no oia i ka waha o ka moo. Ua ready e lele mai iaia.

As she proceeded, she recognized the mouth of the dragon. It was ready to jump at her.

Mamake no e lele mai e apo iaia. Aohe no ia i kanalua. Hele no oia.

He was eager to jump and devour her. She had no misgivings. She advanced.

Ke manao ana paha keia moo oia aku ka mua e loaa o Hiiaka iaia, aale.

The dragon thought he was to get Hiiaka first but no.

Keia lima ua hikiwawe loa ka hemo ana o keia mea, pa'u. Keia ani ana no

Her hand was too fast in releasing her magic pa'u. One quick lash

lele ka poo kahi e, a komo aku nei oia iloko e kii ia Lohiau.

the head flew off, and she went into the cave to get Lohiau.

Na lima o Lohiau ua ike aku no oia i ka lewalewa mai ilalo.

She could see the arms of Lohiau hanging helplessly.

But aole pepehi ia a make, ai no iloko. Kii aku nei oia, a lawe mai nei iwaho,

But the dragon had not killed him, he was inside. She seized him, carried him out,

a olelo aku nei o Hiiaka me keia nei: "Kii maila au ia oe, e hoi kaua,

and then Hiiaka spoke in this manner: "I have come to get you, let us return,

no ka mea ua loihi keia manawa a'u i hele mai nei. Ke kali maila ko'u keikuana.

because it has been a long time since I left. My sister is waiting.

Ke ike nei au i ka ineina o ko'u keikuana. Ke ike nei au i ka ineina o ko'u keikuana,"

I recognize my sister's intense wrath. I notice my sister's great anger,"

(ke keikuana o) o Pele (o Pele) no ka mea nana i hoouna mai.

(the sister's) Pele (Pele) because she had commissioned Hiiaka.

Huki mai a lawe ia mai ia Lohiau a ku iwaho, a olelo aku oia, "E nana 'ku oe,

Lohiau was dragged and carried out, and she said, "You see,

e nana 'ku oe ia luna, nana aku oe i ka ineina o ko'u keikuana. O ko i ka aloha,"

you look up, you notice the anger of my sister. Her love is evident, "

olelo mai no o Hiiaka me kela, "A ko i ka aloha. Nana aku oe i ka ineina o ko'u keikuana.

Hiiaka spoke in that manner, "The love is evident. You see the anger of my sister.

Aia, nui ka ena, enaena. A aia, ai wale no kaua e hoi aku ai. Ua nui nohoi

There, the fire is great. There, she is only waiting for us to return. Significant

ka'u hele mai nei au. Ua nui ka'u hana i hele mai nei. Hele mai nei au

also has been my journey. I have done many great things on my trip. I came

a hoola ka poe pilikia, kokua ia lakou, hookaawale na poino ma ka alehele

and saved people in trouble, helped them, warded off the dangers along the route

a'u i hele mai nei, a loaa nohoi na mea pau loaa i na makainana, a oili mai la/au i Kauai nei.

I have followed, and the common people have been blessed, and I finally have arrived here on Kauai.

Nana oe, oili maila au i Kauai nei, a ike no wau i kou wahi i huna ia,

You see, I have arrived on Kauai, and I had already known where you were hidden,

a hele maila nei no wau a hui pu no wau me oe. A keia manawa nana 'ku oe,

and I have come to meet with you. But you look this moment,

nana 'ku oe i ka lani. Ke hoike mai nei ka lani ka wena, ka wena oluna.

you look at the heavens. The heavens are reflecting the glow of fire, the glow above.

Ho'i kaua. Heaha anei e hoi kaua? Hoi kaua a hiki i Haleakala.

Let's return. How shall we travel? We shall go to Haleakala.

Hele kaua a hiki i Haleakala. Ku kaua maleila, nana hou ko kaua ka aina o kaua."

Let us go to Haleakala. We shall stand there and again look upon our home land."

Ke hele ana hoi ana laua i Haleakala, ku laua maleila, a olelo aku nei o ke keikeina,

When they got to Haleakala, they stood there, and the younger sister (Hiiaka) said:

"Nui ka enaena o ko'u keikuana, aka aohe mea i hana ia, aohe kaua hea i hana ia.

"My sister is red hot, but nothing wrong has been done, nothing wrong you and I have done.

A aole oe walaau. Owau ka mea walaau." Hoi aku nei hoomaka hou laua e hoi.

You are not to speak. I will do the talking." So they started to return.

Ke hele anei no a komo i Hawaii, kokoke kahi o ka lua pele.

They were soon on Hawaii, close to where the volcanic pit is.

Ke wili hele mai nei ke ahi ma'o a manei, a olelo aku nei o Hiiaka ia Lohiau:

The sea of molten lava was dashing hither and thither, and Hiiaka said to Lohiau,

"Tea, nana paha ka ineina o ka'u keikuana, aole paha." Olelo aku nei o Hiiaka

"Gosh, see how angry my sister is, is she not!" Hiiaka spoke

me kela ia Lohiau. "Ina aole nohoi a he hana no ka'u e hana aku ai."

that way to Lohiau. "If not, I have some plans of my own."

Hoi 'ku nei laua a hiki i ka lua pele, a ke hele mai nei ke ahi. Mamake mai nei ke ahi

They advanced to the brink of the volcanic pit, and the fire came. The fire wanted

e kii ia Lohiau. Ai no ka Hiiaka i olelo i ke keikuana, "Aale mea i hana ia,

to get Lohiau. Hiiaka was pleading with her sister, "Nothing has been done,

aole mea hana hewa i hana ia. I hoihoi maila no wau i ke kane o kaua, pili me oe.

nothing wrong has been done. I have brought back your sweetheart, to be with you.

Nau i hoouna ia'u e hele kii. I lohi loa au no ka mea he nui loa ka'u mau hana

You had sent me to get him. I have been slow because there were many things I did

ma ka'u huaka'i hele ai. Aole au hikiwawe 'ke hoi mai. Noleila, ua hoihoi maila no wau

on the way. I could not have returned sooner. Therefore, I have brought

a hiki imua i kou alo. Aohe mea huna i hana ia. Ina oe me kou ike ame kou akamai

him into your presence. Nothing has been done to conceal. If you with your insight and ability

e ike mai oe aale mea i hana ia, aale mea huna i hana ia, aale mea huna i hana ia.

observe, you should know nothing evil has been done, nothing secret has been done, nothing secret has been done.

Ineina no ke keikuana. A ke walaau nei no keia keikeina ke pii mai nei ke ahi.

Her sister's wrath persisted. While this younger sister pleaded, the molten lava kept coming.

Hoonee i ke ahi a pau a pii mai nei a kau ke ahi maneinei o ka wawae o Lohiau

The lava receded then came up and covered this part of Lohiau's feet

(o Lohiau) o Lohiau. Ke walaau aku nei ke keikeina ma na ano apau i ke keikuana,

(of Lohiau) of Lohiau. The younger sister was protesting to the older sister,

pii mau no ke ahi , kau ka opu. "Aole maua mea hewa i hana ai; aole maua hewa i hana ai."

the lava kept rising, up to his stomach. "We did no evil; we did no evil."

Hoi aku no ke ahi a pii mai nei a kau ma ka a'i. A walaau hou no ke keikeina,

The lava rose up to his neck. The younger sister spoke again,

"A i uhi oe a paa oiala, pau 'ela a lilo oia i pohaku, a he hana no ka'u e hana aku ia oe."

"And should you cover him and change him into stone, I have something to do to you."

Olelo no ke keikeina i ke keikuana me kela, "He hana no ka'u e hana aku ia oe."

In that manner did the younger speak to the older sister, "I have something to do to you."

A ne'e aku ke ahi a pau loa lilo i pohaku. A ai ka olelo o keikeina o Hiiaka

But the lava covered him and changed him into stone. And this is what Hiiaka said

i ke keikuana, "O kau hana keia, ai hoi ka'u hana!"

to her sister, "This is what you have done, and this is what I am going to do!"

Hookahi manawa keehi ia kela, kela lua o Pele, keehi ia, kapoo ka lua.

One swift lash with her magic belt, that pit of Pele, struck against, dropped down.

Hookahi keehi ana, hookahi, ka lua o ke keehi ia ana, kapoo loa ilalo.

Another lash, another, the second time struck, the pit's bottom almost disappeared.

Pii maila ka wai mailalo mai. Ke kolu o ke keehi ana,

Water from below came up. The third strike,

ina hookahi koe manawa pau loa ka wai ka puka mai, pau aole loaa i ke ahi.

if one more time the pit would be filled with water, and there would be no more fire.

Kela manawa i keehi ai kela kapuai, ke kolu o ke kapuai,

When she took that step, that third step,

paa ka wawae paa ka wawae o Hiiaka i ke keikunane, ia Kamoalii, ia Kamoalii,

Kamoalii, Kamoalii, the brother of Hiika, grabbed her feet,

paa ka wawae. Kela paa ana ka wawae o ke keikuahine ia Kamoalii,

grabbed her feet. When Kamoalii had his sister by her feet,

nonoi aku nei ka keikunane, "Aole oe hoopio i ke ahi; aole oe hana i kela hana.

he pled with her, thusly, "Don't put out the fire; don't do that.

Mai hana oe kela hana." A olelo 'ku nei ke keikuahine,

You must not do that." The sister replied,

"I hewa hoi paha i ko'u keikuana, i kou keikuahine, a o ko'u keikuana.

"The fault lies with my sister, your sister, and my sister.

Manao ano oia ua hele au e kolohe me ke kane a maua. Aole la, a noleila,

She believes I went and had an affair with her man. Not at all, therefore,

huhu wau, ineina au, a eia ka mea e pau ai - aole loaa i ke ahi maneinei."

I am angry, enraged, and here is what will stop it - there must be no fire here.

Ke ahi ina puka mai ka wai pau aohe hiki ke hana hou i ke ahi maneinei.

Thefire if the water fills up, that's it, the fire cannot be revived here."

A ai ka mea apiki, a paa ana ka wawae o Hiiaka ia Kamoalii,

But the strange thing, as Kamoalii hung on to Hiiaka's feet,

noke no ke keikunane ka mea a hiki ka haawipio ana ke keikeina o Hiiaka.

the brother (Kamoalii) tenaciously pleaded until Hiiaka, his sister, gave in.

A maikai hoi a hoopulupulu hou ia ke ahi. Hoopulupulu hou ia ke ahi a a hou i ke ahi. Ina aale, aole loaa, aole loaa o ke ahi.

Then attempt was made to revive the fire. Attempt was made to revive the fire, and the fire was restored. If not, no, no, no volcano.

CK: Nani maoli no kela moolelo, nani. Paa no ia oe (ae), paa no ia oe keia mau kaao,

CK: That is a very beautiful legend, beautiful. You do know (yes), you do know these legends,

na kaao o kakou.

our legends.

HK: No ka mea na ko'u papa keia moolelo (nani no). Oiahoi kona minamina ai i ka puke,

HK: Because this legend is from my father (beautiful). That was the cause of his grief over the books,

i ka puke moolelo. "Ina mea noho aku olua heluhelu olua keia mau puke."

those books of legends. "If you two had the occasion you two could have read these books."

Nana oe, minamina oia ko'u mea he noho i kekahi manawa minamina au loaa kau mea

You see, he regretted which causes me sometimes to regret my not having

heluhelu mau ai i ka moolelo, ea. A keia manawa kekahi mea aole au maopopo.

such books to read constantly, yes. These times there are things I don't know.

Lohe pepeiao wale mai no. Pololoi paha, aole paha, aole maopopo.

I simply hear. Whether true or not, I don't know.

Na mea a'u maopopo oia ka'u mea e walaau nei. Ka mea a'u maopopo ole aohe au maopopo

Only those things I know, those things I talk about. Things I don't know, I don't understand

no ka mea no ko'u makuakane keia i walaau mai ia'u.

because these (legends) my father shared with me.

CK: Na mea kakou e nana nei oiahoi ke kii-onioni (ae) piha me na hana (me na hana lapuwale)

CK: The things we see such as the movies (yes) are full of(evil connotations)

me na hana lapuwale, pepehi kanaka no (ae).

evil ideas, murders (yes)

HK: A oiahoi ka mea i olelo mai ko'u makuakane no ka mea kona manawa e loaa mau ana iaia

HK: And that is what my father related because he was always having in his times

ka moe-uhane, ko'u makuakane. He moe-uhane keia nei. Hele mai no, hele mai no ka poe.
dreams, my father. This is a dream. People would come, would come.

O Parker ma hele mai no i ka hale. O Ikua ma ineinei e hele mai ai, o Ikua ma.
The Parkers would come to the house. Ikua, here he would come, Ikua.

(Ohana kela o ka'u wahine) ohana pau loa. Ineinei i hele mai ai na ko'u Papa.
(He was a relative of my wife's), all related. Here they would come for my father.

Noho 'hola keia poe elemakule, inu nohoi, hauoli, lealea, olioli ae kahi
These old people would sit, drink, enjoy themselves, have fun, one would chant

a olioli ae kahi, a noke nui ka uwe. Nana 'kula au, nana 'kula wau,
and another would chant, and have a crying "jag". I would observe, I would observe,

me ko'u keikuana ame ko'u Mama. Akaaka ihola makou i ka hana ana.
with my older sister and my mother. We would all laugh at what was going on.

Ai 'hola apau, malalo o ke kumulaau, ai a pau, uwe ka hana, (uwe mai)
Having eaten, under the trees, having eaten, they would cry (cry)

uwe kekahi i kekahi, uwe aku kekahi i kekahi. A olelo ana kekahi:
cry at each other, cry at each other. And one would say:

"Aloha no, aloha no ke Akua ia kakou; ke Akua o na kupuna, aloha no lakou.
"God does love, love us; the God of our fathers lovesus.

Tea, ne kakou pau ana ka hele, pehea ana la? O ia ana ka mea hoomaopopo aku ia lakou,
Shucks, if we all die, what will happen? Who is going to think of Them (the Gods)

ne kakou pau ana i ka hele?" Ko'u Papa he moeuhane kana.
if we all pass away?" My father had a dream.

Keia moeuhane ana i walaau, i walaau mai aole no nae loihi loa pilikia ia oia.
This dream he told, told, transpired however not too long before his death.

Keia moeuhane, a he moeuhane aku no mamua, mamua aku o keia moeuhane.
This dream, and there was a dream before, before this dream.

Keia moeuhane ana i walaau mai ia'u kona alakai ia ana iloko o ka moeuhane
This dream he shared with me was his being guided about in dreamland

Hele aku nei oia i keia wahi. Aale, aale kuahiwi; aale kai; aale mana ano apau.
He went to this place. No, no mountains; no sea; nothing at all.
He aina (panoa) panoa wale no keia. Ke hele nei oe aole ike aihea la ka palena pau
This was only (barren) barren land. You could travel and never know where the limits
o keia wahi. Pono hele wale no oe e hele mai nei. Hele, hele 'ku nei oia,
of this place were. You would simply go aimlessly. He traveled, traveled,
nui ka wela o keia aina nui ka wela. Nui kona wela; nui kona ikiiki.
this country was extremely warm, extremely warm. He was very hot; stifling warm.
Mamake ana oia e loaa he kumulaau nona e noho ai e loaa ka malumalu, aole loaa.
He wanted to find a treeunder which he could sit and have some shade, none to be had.
Hoomanawanui no oia i ka hele, ke hele aku nei, hele, hele, hele.
He persevered as he went along, traveled along, traveled, traveled, traveled.
Ehia la mili kona hele ana, a ike 'ku nei keia mea pouliuli mamua ona.
How many miles had he traveled then he saw a dark object before him.
Ehe nei oia; noonoo ana oia "ne no keia he kumulaau mamua o'u a'u e ike nei,
He paused, he wandered "if this is a tree before me that I am looking at,
keia mea pouli mamua o'u, he ku wahi kumulaau iwahi no'u e hele aku ai
this dark object before me, is a tree where I could go to and
a hoomaha iki, a hooluolu." A hele aku nei oia. Keia hele aku nei
rest a bit, and cool off." So he went. Upon this going
a ike aku nei oia he kumulaau io no. Keia hele aku nei kokoke ma ka kumulaau
he discovered it was indeed a tree. Upon this going near the tree
ike aku nei oia he piku, he piku keia, a ua nui ino ka hua maluna o keia kumu.
he noticed this was a fig, fig tree, and a great deal of fruit on this tree.
Nana aku nei oia aohe mea pala. He mea maka wale no. A noonoo oia,
He looked but none was ripe. They were all green. So he concluded
he mea maka wale no, aohe waiwai hana ino ka hua mea ai. A noho 'honei no oia
they were all green, nothing to gain by wasting the fruit. So he sat

malalo keia kumu piku a hoomaha i ka oluolu. Nui ka lipolipo o ka lau o keia kumu piku,
under this fig tree and rested in the shade. The leaves of this fig tree were dark green,
lipolipo ka lau, uliuli. Ehe nei kana: Iloko o ka wela o keia wahi
the leaves were dark green, green. He thought to himself: inspite of the heat of this place
ai ka keia kumulaau nui ka lipolipo o ka lau. Noho a nei no oia malalo,
yet this tree has extremely green leaves. He sat under,
oluolu maikai malalo o keia kumulaau. Noho anei oia, nana anei ma'o a manei
relaxing under this tree. He sat, then looked here and there
aohe poe hele mai. Huli aku anei no kana alo i kana wahi e huli ana,
but no people came. As he turned his face into the direction he was turning,
pa ana kekahi lima ma kona kua: "E hana oe manei?" oiai ua pili aku oia malalo o
somebody's hand touched his back: "What are you doing here?" while he was against
keia kumulaau. "E hana oe manei?" A hele anei keia kanaka a ku maila mamua ona,
this tree. "What are you doing here?" So this man came and stood before him,
a olelo aku nei oia: "E noho anei ka oluolu o keia kumulaau,
and he said: "It is cool sitting because of this tree,
nui ka ikiiki o keia aina, nui loa ka wela. A au i hele mai nei nui ko'u wela,
for this land is very stifling, very hot. As I have come I have been very hot,
nui ke ikiiki no ka mea aohe ea, makani e olu iho, nui ke ikiiki."
it's stifling hot because there is no circulation, no wind to cool one off; there is too much heat.
A olelo maila me keia i keia kanaka: "Ae, he aina wela keia . He aina keia
This man spoke in this manner: "Yes, this a hot country. This is a country
aole poe hiki ke komo iloko. A oloko aku he oluolu," ka olelo o keia kanaka.
that no people can enter. It is cool inside," said this man.
Me mai nei i ko'u Papa iloko aku he oluolu, owaho nei he ikiiki, he wela,
He said to my father that it was cool inside, but hot outside, hot,
a he oloko aku he oluolu. "A hopu 'ela paha ka hua piku a ai."
and comfortable inside. "Better pick a fig and eat."

Olelo 'ku nei ka'u Papa, "Aole, o ia mau maka no." "Aale, hopu aku oe; kii aku oe.
My father said, "No, the fruit is still green." "No, you grab one; you take one.
Lalau ae oe i hua a ai ae oe ka hua." Kii aku nei ka'u Papa. A palupalu keia hua.
You pick a fruit and you eat the fruit." My father picked one. This fruit was soft.
Ai aku nei oia. Nui ka momona keia piku. A me hou mai nei, "A kii hou aku."
He ate. This fig was very delicious. And the man said again, "Take another."
A olelo aku nei: "Ua lawa, ua lawa 'ela keia nei." Olelo mai nei keia kanaka,
And father said: "Enough, I have had enough." This man said,
"Ina ua lawa 'ela oe na'u e alakai ia oe manei no ka mea ua hele maila oe
"If you have had enough I shall escort you here because you have come
mai i ka ikiiki, a ua ae ia oe e komo iloko o keia wahi. A o ka poe e hiki ole ke
from the heat, you have been permitted to enter this place. And the people that cannot
komo iloko nei aole lakou ke hiki ineinei, aole hiki ke hiki ineinei.
enter here they cannot come here, cannot come here.
Aole lakou lalau ana i ka hua o ka piku, a o oe ka mea i alakai ia maila
They are not to pick the fruit of the fig, and you who have been guided here
lalau oe i ka hua o ka piku. A noleila, o oe ka'u e lawe. Hele nei oe mahape o'u."
you may take the fruit of the fig. Therefore, you I shall escort. You follow me."
A lawe 'ku nei keia kanaka, a alakai aku nei iaia. Aole loihi ka laua i hele aku nei
So this man took him and guided him. They had not gone very far
nana 'ku nei oia iloko o keia wahi na ano pua like ole, na pua u'i like ole apau.
when he looked and saw in this place all kinds of flowers, all kinds of beautiful flowers.
Nani ke nana aku i ka maka. He u'i. Komo hou aku, he mea na uliuli na ano mea lau
They were beautiful to the eye. Beautiful. They went further, there were all kinds of green plants,
uliuli like ole apau loa iloko o keia wahi, na ano mea like ole apau iloko
all kinds of green plants in this place, all kinds of plants in
o keia aina. Komo hou aku nei oia, aia, a olelo aku nei: "E nana aku oe i na keiki
this land. So he moved on, there it was, and he said: "You see the children

a kanaka; nana 'ku oe; nana 'ku oe e noho maila. Ai no ka ai maleila;

of men; you notice; you notice they are sitting. There is food there;

ai no ka i'a maleila; ai na mea apau maleila na lakou.

there is fish there; everything is there for them.

Ina ne molowa ka lakou lima i ka hana ana e kii aku ko lakou mau mea ai

If their hands are lazy to reach forward for their food

he pololi no ko lakou opu. A ina no aohe molowa ko lakou lima e kii ana i ko lakou mea ai,

their stomachs will be hungry. And if their hands are not lazy to procure their food,

a ai mai, a piha no ko lakou opu." A lawe aku ana keia kanaka e hoikeike.

and if they eat, their stomachs will be full." So this man took him sightseeing.

Nana 'ku nei oia, ho, nui maoli ka poe iloko nei. A nui ino ka poe iloko nei.

He noticed, oh there were truly many people in there. There were many people in there.

A i maila ka olelo o keia kanaka: "Kekahi o keia nei e lawe 'ku ana iwaho,

And this is what this man said: "Some of these will be taken out,

no ka mea maneinei 'hola hana 'hola i keia mau mea, a lawe ia aku ana no lakou,

because here these decisions are made, so some of them will be removed,

kekahi o lakou, iwaho, a kakaikahi ana paha o lakou ke noho iloko nei,"

some of them outside, and few perhaps will be left here,"

ka olelo o keia kanaka. A olelo aku nei ko'u Papa: "A heaha keia wahi nei,

this man said. And my father said: "What is this place,

heaha ka hana o keia wahi?" "Ae, noho oe ineinei ola mau kou uhane i na manawa apau,

what is done at this place?" "Yes, you stay here your soul will always have life,

ola no oe (He aina uhane kela). Ae, aina uhane keia. Ola mau kou uhane.

you live (That was the spirit world). Yes, this is the land of the spirits. Your soul will always live.

A aale oe e hoi lalo, aole oe hoi lalo. Maneinei mau oe e noho ai a hiki i ka hopena,"

You do not go down, you do not go down. Here you will always live until the end."

ka olelo keia o keia kanaka. "Ua hiki maila oe; lawe 'kula wau e hoikeike ia oe

these were the words of this man. "You have come; I will take and show you

a kou wahi keia e hele mai ai, a kou wahi keia e hiki mai ai.

this is your place you will come to, and this is your place you come to.

Kela i mea ko'u Papa i pilikia ai, ko'u Papa. I ka hale nei no au.

That is how my father got into trouble, my father. I was home then.

Ua olelo au i ko'u Papa e hoi me maua e noho ineinei, e haalele, waiho kela hale

I had told my father to come with us and stay here, to leave, to leave that house

no na moopuna, e hoi mai maua ineinei. Aole ae. Olelo 'ku nei wau,

for the grandchildren, to come with us here. He refused. I said,

"Ina pela, noho no kaua iuka nei. Aale au mamake e noho i ka hale nei. Waiho

"If that is it, you and I will stay up here. I do not want to stay in this house. Leave

keia hale no na keiki, a hoi kaua i hookahi hale noho kaua." Hoole no ko'u Papa:

this house for the children, and you and I go to one house and you and I stay." My father refused:

"Aale, aale pela, noho wau iuka nei, owau ka haku o keia hale.

"No, not that way, I stay up here, I am the master of this house.

Noho oe kai o oe ka haku o kela hale." A olelo 'ku nei au,"E Papa, aale pela.

You stay below you are the master of that house." So I said, "Papa, not that way.

Ua elemakule oe i keia manawa. Mamake wau kokoke aku wau me oe. Mamake oe

You are old this time. I want to be near you. You may want

i kekahi mea ai au maleila. Aole wau hoi kahi e; aole wau maopopo mamake paha oe

something and I am there. I won't go elsewhere; I don't know you may perhaps want

i kekahi mea o ka po, aale poe me oe. Noleila, mamake au e hoi pu me oe.

something at night, nobody will be with you. Therefore, I want to live with you.

Na moopuna moe no lakou no lakou. Owau hoi aku iloko o ko lumi, noho kaua.

The grandchildren can stay by themselves. I shall share your room, you and I stay.

Moe nohoi kou, a moe nohoi ka'u, a moe pu no kaua." Aole ae, aole loa ae ko'u Papa.

You have your bed, and I have my bed, and we both sleep." My father refused, stubbornly refused.

Hoole loa oia. Kela kakahiakanui no, hanai aku nei no. Kela ahiahi hele wau

He was adamant. That morning I fed him. That evening I went

hanai iaia apau, a hoomaha liilii mahape nei. A olelo aku nei,

to feed him, and then rested a little back here. And I said,

"Papa, e hoi paha e hooluolu; lawa keia ala ana; hele hooluolu. Ho'i aku wau auau."

"Father, you had better turn in and rest; enough of this staying up; go and rest. I shall go and bathe."

A ae, a hoihoi mai nei wau a hookomo iloko o ka lumi. Noho maua, a haipule apau,

He consented, and I brought him into the room. We stayed and had devotion,

"Papa, hoi oe hiamoe, hoi au e auau." A ae mai nei, "A hoi oe, hoi oe, auau.

"Father, you go to sleep, I go and bathe." And he agreed, "You go, you go, and bathe.

Aohe ou i auau, hoi oe auau, a na'u nohoi e neanea malie a pau, hiamoe aku nohoi."

You have not bathed, you go and bathe, and I shall relax quietly and then go to sleep. "

"Ae, ai no ka poe moopuna. Ua poeleele ai no lakou ke hana mai nei iloko o ka mea,

"Yes, here are the grandchildren. It is dark and they are still doing something in there,

pehea ke ano o ka hana ana o kau poe moopuna, e Papa." "Ae, hana lakou me ke kepolo,"

what seems to be the matter with your grandchildren, father." "Yes, they work with the devil,"

ai ka olelo keia o ko'u Papa. A hoi mai nei au, hoi mai nei au i ka hale nei.

and these were the words of my father. So I came home, I returned to this house.

Aale maikai ko'u noonoo. Hoi mai nei au a hiki iloko o ka lumi auau mamake auau,

My mind was disturbed. I returned and went into the bathroom to bathe,

aale, holo hou au maneinei e kiai hou ma ka pukaaniani i ko'u Papa.

no, I ran back here again to peek again through the window at my father.

Pehea la ke a mai nei paha i ke kukui, aole paha. A ke a mai nei ke kukui,

Was the light still on perhaps, or not perhaps. But the lamp was burning,

a hele hoi hou 'ku nei owau iloko. Hoi aku nei iloko, aole no i auau,

and again I went inside. I went inside, still I did not bathe,

noonoo wale no i ko'u Papa. A hoi hou mai no wau, a kia'i hou. A ua pio ke kukui.

all my thoughts were on my father. So I went back again, and peeked again. The light was out.

A o ke kukui-helepo oia kana mea i ho'a no ka mea hiki ia oe ke ike ka maamaama liilii

The lantern was what he had lighted because you could see the dim light

oloko ka lumi. A ua hiamoe, ua hiamoe ko'u Papa, pau ka pilikia.

in the room. He was asleep, my father was asleep, troubles were over.

Hele 'ku nei au e auau a pau. A aohe, aohe au i walaau i keia poe keiki i ka hale nei

I went to take a bath, all done. I had not, had not told these children in this house

ka'u mea e noonoo nei, aole walaau. Ai no wale iloko o'u, a pau hiamoe makou kela po.

what had been in my mind, had not said. I kept matters in myself, then we all slept that night.

Ala anei i ke kakahiaka a nana aku nei au aohe i hemo i ke pukaaniani.

I got up in the morning and noticed the windows were not open.

A ai no o Papa ke moe mai nei. A hoi aku no au iloko o ka hale aina,

Father must be still sleeping. So I went into the kitchen

a hoomakaukau kahi mea kuke. A ia'u no ke komo iloko o ka hale aina, aole liuliu

and prepared something to cook. As I was entering into the kitchen, it wasn't long

kahea no ka Oliver mau keiki keikimahine ia'u: "Grandma, grandma, grandma,

when I heard Oliver's daughters calling me: "Grandma, grandma, grandma,

grandma, tutu man, hurry up, grandma, hurry up, grandma, hurry up, tutu man."

grandma, grandpa, hurry up, grandma, hurry up, grandma, hurry up, grandpa."

Heaha la keia o ko'u Papa? Holo, ke holo nei ai, ke kahea nei au i ka poe hope,

What was wrong with my father? Ran, as I was running I was calling those in the back,

ia Oliver ma ihope iloko o ka field e hana ana. Early that morning

Oliver and company who were working in the field. Early that morning

they were in the field. If that only e hele e nana i ke kupunakane pehea la oia.'

they were in the field. If they had only gone first to check on the state of the grandfather!

Ala no paha ko lakou hiamoe hele no lakou hana, aole nana i ke tutuman.

They had simply got up and they had gone to work and not checked on the grandpa.

Holo aku nei iuka. Ninau 'ku nei au i keia moopuna, "What's the matter with tutuman?"

I ran up there. I asked this grandchild, "What's the matter with tutuman?"

"Grandma, tutuman fall on top of the bed." Keia hele aku nei a'u, laki aole i

"Grandma, grandpa has fallen on the bed." This going of mine, fortunately

(aole i pa ka poo) pa ka poo i ka hao; laki aole pa i ka hao.

(the head had not struck) the head had not struck the metal; fortunately, had not struck the metal.

A ua hit no mea iluna o ka pela. A hele aku no maleila a kahea ana au ia Oliver ma

His head had hit the mattress. So I went there and I was calling Oliver and company

hoi kokoke mai e hele mai "oukou ka poe lima oole'a, hele mai oukou e lomilomi ia tutuman."

to come quickly, "you with strong hands, you to come and massage grandpa."

A oili lakou, a oili mai ana o kekahi moopuna, a oili ana no kekahi poe,

They came, and a certain grandchild came, and other people came,

a pau lakou i ka lomilomi. A puoho la hou, a puoho la anei, a ninau aku au,

and they all massaged. And he came to, came to, and I asked,

"Papa, heaha keia? Pehea i loaa ai keia mea ia oe? Ua poniuniu anei oe;

"Father, what's this? How did this happen to you? Were you dizzy;

pololi anei kou opu?" "Aohe, aohe pololi ko'u opu." "A pehea ka keia nei?"

was your stomach hungry?" "No, my stomach was not hungry." "And why this?"

"Aohe, ala anei hoi au a mamake ana au e hele i ka lua, a i ku aku anei hoi au

"Nothing, I got up and I wanted to go to the toilet, and when I stood

a waiho ko'u lole moepo, a hookomo mai ko'u lole-wawae a hele aku au i ka lua,

to remove my sleeping attire, and to put on my trousers and go to the toilet,

a ka mea apiki, aole paha ua hemo ko'u lole-moepo, pehea la, aole au maopopo.

something strange happened, perhaps my pajamas were not off, what happened I don't know.

Ai paha ua haule aku ilalo." Olelo aku au, "E Papa, ne pela hana oe maloko nei.

I must have just fallen down." I said, "Father, if that's the way you do it in here.

Ai ka ipu, hana maloko nei. Hana oe apau, na'u i lawe aku." Aale ae,

Here is the chamber, you do it in it. You do it and then I shall take it away." He wouldn't agree,

aale ae ko'u Papa. "Ne oe mamake e hana wai, hana lepo, hana oe maloko nei.

My father would not agree. "If you want to urinate, defecate, you do it in here.

Na'u e lawe; aole poe nana e lawe. Papa, na'u maoli no e lawe."

I will take it out; nobody else will take it. Father, I shall be the only person to take it out."

Aale no ae, aale no ae, a maikai hou anei. "Tea, ua poniuniu 'honei paha no wau,
Would not consent, would not consent, and seemed well again. "Shucks, I must have been dizzy perhaps,
ko'u mea i haule ai," ai ka olelo o ko'u Papa. "Poniuniu anei paha
my reason for falling," was the statement of my father. "Perhaps I was dizzy
a haule nei au ilalo." A olelo aku nei au me keia: "Laki, Papa, kou poo aole i
and fell down." And I said like this: "Fortunately, father, your head did not
hamale maluna o kela hao; ina au pehea la, aole au maopopo." A nonoi hou mai no,
fall on that iron; if so, what would have happened, I don't know." And he asked again,
"E alakai oukou ia'u, e alakai oukou ia'u iloko o ka lua." A olelo mai nei au,
"You folks guide me, you people guide me into the (outhouse) toilet." And I said,
"Papa, aale. Ai hoi ka ipu." Kii 'kula au i ka ipu. "E hana oe maloko nei.
"Father, no. Here is the chamber." I went to get the chamber. "You do it in here.
A kou poe moopuna e hele aku lakou iwaho, a noho oe iloko nei. Noho kaua iloko nei.
Your grandchildren they will go outside, and you stay in here. You and I stay here.
Hana oe maloko nei." "Aale, aale au mamake e hana iloko o ka ipu. E lawe aku no lakou
You do it in here." "No, I don't want to do it in the chamber. They will take
ia'u a komo iloko o ka lua." "Papa, paakiki maoli no oe. Hoolohe no oe ka'u olelo."
me until I enter the toilet." "Father, you are really stubborn. You must listen to my counsel."
Paakiki, paakiki, mamake no oia e hele. A olelo aku no wau i ka poe moopuna,
Stubborn, stubborn, he wanted to go. So I said to the grandchildren,
"Hapai hou ae i tutu a ku iluna." Ke hapai nei lakou a ke nana nei au i
"Lift up grandpa again so he can stand." They were lifting him and I was looking
ka helehelena. Ke hapai nei a ke ike nei au i ka helehelena.
at the face. They were lifting and I was looking at the face.
Ua hele a mea memele ka helehelena, memele ka helehelena. Olelo aku nei au ia lakou
The face had turned yellow, the face had turned yellow. I said to them
e hookuu ia tutuman; ua pau ka hoomaopopo o tutuman. "Lomi, lomi, lomi hoi
to let grandpa go; grandpa had lost consciousness. "Massage, massage, massage

ia kukuman. Lomi, lomi, lomi, lomi," a puoho la hou.

grandpa. Massage, massage, massage, massage," and he revived again.

"E Papa, hookuli maoli nohoi oe. Pehea oe e hiki e ke hele i ka lua?

"Father, you are indeed disobedient. How can you go to the outhouse?

Ina mamake oe e hana lepo, hana mimi, wai, hana oe maloko nei. Aole no ae.

If you want to defecate, to urinate, urinate, do it in here. Still he refused.

Loihi ia manawa noke au i ka walaau, aole no ae, a hiki ko'u olelo ana i ke

For some time I persuaded, still no consent, until I said to the

kamalii, "Hele oukou; kii i ka halii; kii oukou i na mea like ole apau; halii oukou iluna.

children. "You go and get the sheets; you fetch everything; you lay on (the bed).

I ne no ia hana lepo maluna kahi moe, ka wai maluna kahi moe, hookuu aku."

If he defacates on the bed, urinates on the bed, overlook."

A o ka mea apiki, aole oia hana ia mau mea no kahi manawa. Aole hana ia.

But the strange thing, he wouldn't do these things for some time. It was not done.

Aale oia hana lepo; aale hana wai a hiki kona hele ana. Nana oe.

He wouldn't defacate; wouldn't urinate until his passing. You see.

(Paa no kona noonoo ana) Ae, ae. Aia wale no, a kahea mai nei,

(Wouldn't change his mind) Yes, yes. Meanwhile, he called,

"Aihea ko'u ohana poe moopuna?" Olelo 'ku nei wau, "Ua pau kekahi na moopuna

"Where are my grandchildren?" Replied I, "Some of the grandchildren

i ka hele i ka hana, a o kekahi no ai ka hale nei." "A ina pela e kahea

have gone to work, and some are still at home here." "And if that is so, call

i na poe moopuna i hele i ka hana, e hoi mai lakou no ka mea

the grandchildren that have gone to work, they to return because

i ka hola ekahi oia ko'u manawa e hele aku ai." Ai 'honei ka'u,

one o'clock is my time to go." My reaction was,

"E hele ana la oia ihea?" Aole wau i noonoo i kela noonoo no ka hele pau.

"Where is he going?" I had no idea that he was referring to his demise.

Manao no wau a hele ana la oia ihea? But aole au makemake e loaa
I wondered where was he going? But I did not want to entertain
i kela ano noonoo e pupule iloko o'u e pilikia ana i ko'u Papa.
that kind of hysterical thought incident to my father's probable death.
A olelo aku nei au me keia nei, "Ae, ina pela kahea aku i na kamalii
So I said like this, "Yes, if so I shall summon the children
e hoi mai lakou nei." A kahea 'ku wau keia poe moopuna, kahea,
they to come home." So I called these grandchildren, called,
kahea ia mea e hoi mai. A kahea ia aku nei. A noho anei makou, poe o ka hale,
called them to return. And I summoned them. And we sat, folks at home,
poe aole i hele i ka hana i ka hale no makou. Kahea mai nei ia makou apau loa
folks who had not gone to work but stayed home. He called all of us
a akoakoa iloko o ka lumi. A noho, a noho mai no, noho mai no oia iluna o kahi moe,
to gather in the room. He sat, he sat, he sat on the bed,
a walaau ana ia makou, "A auhea oukou i ko'u poe moopuna, ina oukou mamake
and addressed us, "Hearken, you my grandchildren, if you want
i kekahi mea ninau oukou i ko oukou makuahine, ninau oukou i ko oukou makuahine,
something you ask your mother, you ask your mother,
a ka mea a oukou e nonoi ai, nonoi oukou, "Owai la ke Akua oiaio i ka honua nei,
and the thing you ask, you ask, "Who is the true God on the earth,
a owaila ke Akua oiaio o ka lani." Oia ka oukou nonoi nei, a Nana no
and who is the true God in heaven." That you shall ask, and He
e hoike mai ia oukou keia mau mea ame na papa Akua hanohano ame na papa Akua hanohano
will reveal to you these things and the order of glorified Diety and the order of glorified Diety
o ka lani, a pela me ko ka honua nei, ame na papa anela kia'i maikai o ka lani
of the heavens, and of the earth, and the order of the guardian angels of heaven
ame na papa anela kia'i maikai ma ka honua nei." Noke mai nei i ka walaau,
and the order of the guardian angels on the earth." He really carried on,

walaau, eia na poe moopuna, apau a huli mai nei ke alo, a huli mai nei
and talked before the grandchildren, and then turned his face to us, and turned
a kahea mai nei ia'u: "Auhea oe, ko'u keikimahine, a eia ka'u leo
and addressed me: "Hear ye, my daughter, this is my counsel
e walaau aku ana ia oe: Noonoo oe ia Kane, ia Lono, me Ku; oia no na akua ke akua.
being uttered to you: Think of Kane, of Lono, and Ku; they are the gods.
O Kane oia no ke Akua o kakou - o Kane, o Lono, me Ku. O Lono oia ka
Kane he is our God - Kane, Lono, and Ku. Lono he is the
Uhane Hemolele. O Ku, na Kane no i hana o Ku. O ka honua nei, nana.
Holy Ghost. Regarding Ku, Kane created Ku. The earth, he did.
O Kane oia no ka mea nana i ha keia kii, kii, a no i hana ai.
Kane, he was the one who breathed into this image, image, which he made.
Ha 'hola o Kane ma ke poo o keia kii. A nana no i hana i ka Uhane Hemolele
Kane breathed on the head of this image. He also created the Holy Ghost
ame Ku. Nana no me kona mana iho no, no ka mea kahakaha ihola o ke Akua
and Ku. He with his own innate powers, because God drew
keia mau mea ma ka honua. A noonoo 'hola oia aale hiki iaia ke hana
these things on the ground. He felt he could not proceed
me kona mana aole ana hoike, a hana no oia ma kona mana, hana ihola oia
on his power without a witness, so he invoking his own powers he created
i ka Uhane Hemolele. Hana 'hola oia ia Ku, a i kino kanaka.
the Holy Ghost. Then he made Ku, and a mortal body.
Noleila, kauoha o ke Akua ia laua, "Ha wau maluna; hookomo ana au i ka ea
Therefore, God commanded them (two), "I breathed upon; I put life
iloko o ke kanaka, a oe hoi ka Uhane Hemolele, ka uhane kaua e hookomo iloko
into man, and you the Holy Ghost, you are the spirit that you and I shall
ke kino o ke kanaka, a o oe hoi e Ku nau e kukulu ke kanaka, ku a hele.
put into the mortal body, and you, Ku, you shall cause man to stand, to walk.

Nana e haawi mai, aole nai nei. Nana e haawi mai. Kona mana wale no ke olelo mai
He (the Father) will grant, not this person. He will grant. Only his power can say
haawi aku oe, no ka mea oianei wale no ka mea hiki ke walaau aku iaia.
you shall be granted, because only he (God of the earth) can speak to him (Father)
Aka oia meia walaau pu laua, a ka mea holo iaia, aia holo ia nei;
But he and he they converse, and what goes with him (Father) goes with him here;
o ka mea holo ole iaai nei (iaia nei) aole no holo iaiala, nana oe.
and what goes not with him here (him here) does not go with him there (Father), you see.
(Lokahi no laua) no ka mea, ae, hookahi no laua. O ka mea holo ole ana ia nei,
(They both are united) because, yes, they are united. What does not go with him here,
aole holo ana iaia. Kou manawa nonoi aku iaia paa no koiala puka. Nana oe,
does not go with him (Father) So when you ask him (Father) his door will be shut. You see,
no ka mea aohe oukou ike mua 'hola i ke "kanaka o ka honua' ike mua maila oukou ia'u.
because you have bypassed the "man on the earth" and you have approached me first.
Nana oe, ike mua maila oukou ia'u. Noleila, ke Akua o ka honua oia oukou
You see, you have approached me first. Therefore, the God of the earth he is
lahui kanaka oukou ma ka honua nei. Aia ka wahaolelo a'u i waiho aku ai
the advocate for mankind on the earth. He is the spokesman I have designated
i ka honua na oukou a hoike mai oukou ia ke Akua.
on the earth to whom you are to present your petitions to God.

CK: Keia mau a'o mai kou makuakane mai?

CK: These doctrines were from your father?

HK: Ae, keia mau a'o mai ko'u makuakane mai keia mau a'o ia oe. Noleila, ne wau

HK: Yes, these teachings from my father these teachings are shared with you. Therefore, if I
noho hookahi noonoo wau i keia mau mea apau loa. Kekahi manawa walaau no wau
am alone I think of all these things. Sometimes I say
iwaena o ko'u poe keiki, keia mea apau loa. Olelo 'kula wau ia lakou,
among my children all these things. I would say to them,

A pela keia kii i hana iaai. A pau ka lakou hana ana i keia mau mea apau loa,
And that is how this picture was made. And after they had done all these things,
a na keia mea no i ku a hele nona iho, ae (lilo i kanaka), lilo i kanaka,
this picture stood and walked by itself, yes (became man), became man,
walaau pu lakou, lilo i kino kanaka, walaau pu lakou, ae.
and they conversed, being a human body, conversing with one another, yes.
Noleila, hoomaopopo oe ka Makua i ka lani ame ka Uhane Hemolele,
Therefore, you understand the Father in heaven and the Holy Ghost,
ame ke Akua o ka honua nei o lakou no na Akua o kakou (ka papa akua)
and the God of this earth they are our Gods (the godhead)
ka papa akua. A ko lakou papa akua hanohano no ka mea o lakou o lakou no ke poo
the godhead. They are the glorified godhead because they are at the head
o na papa akua hanohano. Ka Makua o ka lani oia ka papa alii, papa alii oia.
of the glorified godheads. Father in heaven he is the king, he is the king.
O ke Akua o ka honua nei oia he waha-olelo oia no ka Makua o ka lani.
The God of the earth he, he is the spokesman for the Father in heaven.
Nana e hoouna aku i kakou leo nonui imua ona, nana. A noleila, keia mau mea
He sends up our petitions to him (Father), he. Therefore, these things
ke wehewehe nei ia oe, nana i hoouna aku keia mau mea apau loa imua ona,
are being explained to you, he sends up all these petitions before him (Father)
o mea, o mea, o mea; olelo mai nei ka mea, ka mea, ka mea, ka niho,
this thing, that thing, this thing; this has been said by this, by that, by the teeth,
ka kulolo oia mau ano apau loa. A ke hoike mai nei au ia oe i na mea apau
by the kulolo, all of these things. I am presenting to you all these things
i hoike ia mai nei, a nana ia e hoike mai i kona wahaolelo ma ka honua nei.
that have been shown, and He (Father) will reveal to his spokesman on the earth.
"Ae, ae, aleila, e haawi aku oe i kana mea i nonoi mai nei."
"Yes, yes, then, you grant his request as petitioned."

"He pono oukou e noonoo maikai i keia mau mea i hoike ia mai ia'u
"You had better think good of the things that have been shown me
a kou kupunakane i hoike mai ia'u. Noleila, e ike oukou i keia mau mea,
that your grandfather had shared with me. Therefore, you ought to know these things,
hoomaopopo oukou keia mea apau ina he pono ia no oukou aku, aole no'u,
you should understand all these things if they are for your good, not mine,
no oukou aku. No'u ua maopopo ia'u. No oukou aku, a i noho oukou
for yourselves. As for me, I understand. For yourselves, and as you live
ai ka mea nui. Mihi oe kela la me keia la. Olelo aku au me kela no ka mea
this is the big thing. You must repent this and that day. I said that because
kakou he poe hewa i na la apau. Hele wale kakou ma ka manao, ma ka olelo,
we are sinners every day. We may only think, converse,
ma ka hana, ma na mahele like ole ua hewa kakou. Mai manao kakou ua pono kakou.
work, and in every other aspect we can be sinning. We must not think we are righteous.
He poe hewa kakou i na la apau. Aole no kou Christian ana paha, a mea paha,
We are sinners every day. Not because you are a Christian perhaps, or something else perhaps,
ua pono oe. Aole, hewa ana kakou ma na mahele like ole apau.
you are righteous. No, we are transgressing in all areas.
A heaha ka hana pono? E mihi, no ka mea aole kakou ike i kakou mea i olelo ai,
What is the right thing to do? Repent, because we are not fully cognizant of what we said,
walaau ai, kamailio ai, namunamu ai, nukunuku ai, oia mau ano like ole,
spoken, uttered, complained, reprimanded, all those kinds of things,
ua poina 'kula.
which we don't recall."

CK: Ua olelo mai na poe kahiko aole make ke kanaka no ka nui o ka hewa
CK: The old people used to say man does not perish because of his many sins
no ka mihi ole.
but for not repenting.

HK: Ae, no ka mihi ole nohoi. A heaha ka hana pono, e mihi. Mamua o ka napoo ana ka la,

HK: Yes, for not repenting indeed. What is the right thing to do, repent. Before the setting of the sun,

kukulu a mihi, kulou, kukulu, a nonoi, holo ka mihi imua o ke Akua.

kneel and repent, bow, kneel, and ask, convey your repentance before God.

"Ke mihi aku au imua ou i ko'u Makua, imua ou o ke Akua o ka honua nei

" I repent before you my Father, before you the God of this earth

a pela no me ke Akua o ka lani. Ke mihi aku nei au imua oukou, e ke Akua ola,

and thus before the God of heaven. I am repenting before you folks, the living God,

ea, ka'u mau hewa apau a'u i hana hewa ai, hewa au ma ka waha paha."

yes, all my sins I have wrongfully committed, perhaps culpable in what I have said."

Wehewehe nohoi paha i kau mau hewa apau au i hana hewa ai, a no ka mea

You confess indeed all your sins you have wrongfully done, because

he poe kauwa hewa makou i na la apau loa. Oiai ina hewa, he kauwa hewa no

we are the servants of sin every day. If I have sinned, a servant of sin

i na la apau, aka a o oukou no ke Akua kai ike ma o ia mau mea apau.

I am every day, but you, God, perceive all these things.

"Ke nonoi aku nei au e huikala mai ia'u, mai ka piko o ko'u poo a laha i ko'u

"I am asking to forgive me, from the top of my head to as far as my

mau wawae. Holoi mai o ke Akua ia'u a maemae ko'u kino. Wehe ae i na

feet. God, cleanse me so my body may be clean. Remove all

popilikia like ole apau iloko o ko'u kino." A hoomaikai o oe e ke Akua.

afflictions of all kinds in my body." And you thank the Lord.

Pela oe e nonoi aku ia ke Akua, no ka mea o ke Akua he pepeiao lohe, lohe

Thus you shall ask of God, because God has ears to hear, to hear

ko ke Akua. O ke Akua, ai no ke Akua i ka honua nei, a ai no ke hele

God has. God, God is on the earth here, and he is walking

ma ka honua nei. (He maka no hiki ke ike), he maka, he maka nohoi o lakou

on this earth. (He has eyes that can see) eyes, they also have eyes

e like pu me kakou. (He puuwai aloha no o ke Akua) ae, he puuwai aloha ko ke Akua.
just like us. (God has a compassionate heart) yes, God has a loving heart.

Ai no ia kakou ka lapuwale ina aole kakou i holo i ka mihi.

Wickedness is assigned to us if we do not go into repentance.

E like pu nohoi me kau ka makua, ina hana hewa ke keiki e ineina ana kaua

Just like you as parent, if the child does wrong we both will be angry

ina aole lakou e hele mai e hoike ia kaua (ae) ineina ana kaua.

if they do not come and confess before us (yes) we both will be indignant.

A pehea la ke ano o ke keiki aole i hele mai e mihi ia kaua, nana oe.

And what about a child who does not come to repent before us, you see.

(Kala aku) kala aku, oia wale no. (Aole malama i ka huhu) aole malama i ka ineina,
(Forgive) forgive, that is all. (Do not retain anger) do not retain anger,

huikala aku ia lakou. Oia wale no ka mea nui, a huikala aku nohoi ia lakou apau,

forgive them. That is the only important thing, forgive indeed them all,

a nonoi oe ia ke Akua e huikala aku ia lakou, a pau 'ela no.

and you ask God to forgive them, and that's all.

(Oia no paha ke kumu o na lunakahiko mamua hana lakou i na ano hana mana like ole)

(That was perhaps the reason the elders of old were able to do all kinds of miracles)
Mana, mana ka hana mamua (no ka mea maikai ko lakou naau) maikai ko lakou naau,

Power, power in the works of old (because their hearts were good) their hearts were good,
maikai na mea apau, na noonoo (maikai ko lakou noonoo; noho no, noho no

everything was good, their thoughts (their thoughts were clean; dwelled, dwelled

ka Uhane o ke Akua me lakou) noho pu ka Uhane o ke Akua me lakou.

the Spirit of God with them) the Spirit of God stayed with them.

(O ko lakou manawa e oaka i ko lakou waha, lohe maila o ke Akua)

(Whenever they opened their mouths, God would hear them)

a lohe maila o ke Akua (hoopomaikai no) hoopomaikai no. Ine ua nele ko lakou

God would hear them (they were blessed) they were blessed. If they were in want

me hea 'ela ua loaa maila no na mea e pono ai i ka noho ana. Pololoi kela,

it seems they were provided with the necessaries of life. That is true,

pololoi kela.

that is true.

CK: Ike kakou e pili ana o keia kanaka o Peter Kealakaihonua (ae, ko'u kupunakane nohoi kela)

CK: We know about this man Peter Kealakaihonua (yes, that was also my grandfather)

oia kekahi lunakahiko kaulana.

he was one of the renowned elders.

HK: Ina oia hele mai ineinei ko makou wa, kona manawa e hele mai, e liilii ana no wau

HK: If he visited here in our time, when he came, I was small then

ia manawa but ua hoomaopopo wau, hoomaopopo wau. Ke hele mai, a olelo 'ku wau

that time but I understood, I understood. When he came, I would say

a holo 'ku wau iloko, "Mama, Mama, ei ae o kuku Kealakai e hele mai nei."

while I was running in, "Mother, Mother, Grandpa Kealakai is approaching and is coming."

"Ai hea?" "Ai ae, malalo o ka pukapa e hele mai nei, ai maluna o ke kaa,

"Where?" " Approaching, down at the gate he is coming, on a wagon,

kaa buggy. Ai ae ke hele mai nei." Puka maila o Mama iwaho,

on a buggy. Approaching, coming." Mother would come out,

a pii loa maila a kau iluna, kahea 'kula o Mama: "Mai, mai, mai, komo mai,

he had driven up in front, Mother would call: "Come, come, come, come in,

komo mai, mahape aku e hele hooponopono i kela mau mea. Hoomaha liilii.

come in, by and by we will attend to those things. Rest a little.

Hoi mai maloko nei hoomaha ai, a ne e noho me kakou ma e moe ana paha oe ineinei, ea?"

Come inside and rest, and if you are staying with us you will perhaps sleep here, is it not so?"

A i ne oia aole moe ana, e hele loa ana, "Aale, e hele ana no wau".

And if he were not sleeping but continuing, "No, I am going."

A ina manawa hiamoe (hiamoe) a moe no ineinei. Olelo 'kula o Mama,

And if it was time to sleep (sleep) he would sleep here. Mama would say,

"Ina e hia moe oe ineinei a waiho malie; mahape e olelo i ka'u kane
"If you are sleeping here leave everything; by and by I shall ask my husband
e hele aku e wehewehe a pau ka lio a hoihoi aku ke kaa maloko o."
to go and unharness the horses and take the buggy inside yonder."
A hiamoe makou. O kekahi manawa elua, ekolu la e noho me makou,
And we would sleep. Sometimes, he would stay with us two, three days,
a hoomaka hou kana huaka'i hele. (Oia hookahi wale no?) oia hookahi wale no
and would resume his journey. (Was he alone?) only himself
maluna o kona kaa. A hele maila, a ala ae no oia i ke kakahiaka,
on his buggy. He would come, and he would arise in the morning,
kahea maila ia Mama, "Auhea 'kula oe?" A mea mai o Mama, "Ai no wau maneinei;
and call Mother, "Where are you?" Mother would answer, " I am here;
ai au iloko o ka lumi-aina hoomakaukau ai no he mea ai na kakou."
I am in the kitchen preparing food for us."
"Mai, mai, mai" A hele 'kula ia Mama, "A heaha keia? Heaha ka manao ou, tutu?"
"Come, come, come." Mother would go, "And what is this? What is on your mind, grandpa?"
"He malihini ana ka ka kakou." "Nohea keia malihini e hiki mai ana?"
"We are having visitors." "From where are these strangers coming?"
"Ai no paha no Kauai, no Kauai keia poe, a ua hele mai nei ai Honolulu nei,
"Perhaps from Kauai, these people are from Kauai, and have arrived in Honolulu,
e hele mai ana i ka hale nei, e hele mai ana e emi ia'u."
and will be coming here, coming to seek me."
Olelo mai, a olelo 'kula ia Mama, "E hiki mai ana, e oili mai ana o lakou.
Mother would say, "They are coming, they will soon appear.
Mahape oe ike e oili mai ana, e hele mai ana lakou." "A oia, oia kou manao
You will soon see them appear, and see them coming." "And that is, that is your reason
i walaau mai ia'u? Ina pela, ina lakou hele mai, kahea aku paha
for talking to me? If that is so, if they come, we shall call them

ko kaua hana ia lakou e komo mai." "Ae, oia ka hana pono, kahea aku ia lakou

for it is our obligation to invite them." "Yes, that is the proper thing to do, invite them

e komo mai." "Ae, ina pela hoi kakou e paina ai." Hoi 'kula lakou e paina ai

to come in." "Yes, if that is so we shall dine." They went to eat,

apau. Aohe nui no kana mea e ai ai. A hoi maila no, noho hou iwaho,

done. What he ate was not much. So he came, and again sat outside,

hooponopono mai. A hele wau me ko'u keikuana, a hana i ka mea ai, a hoi maila o Mama,

making preparations. I went with my older sister, and prepared the food, and Mother came

a olelo aku maua ia Mama, "Hoi oe me kuku iwaho noho. Na maua e hana ka pakaukau."

and we said to Mother, "You go outside and sit with grandpa. We will set the table."

A puka maila ko'u keikuana iwaho, a olelo maila me keia nei, "Ua ike 'kula au

And then my older sister came out and spoke in this manner, "I have just seen

ma ka alanui e holo mai ana keia kaa. He kaa lio no hele mai ana.

a wagon running on the highway. It is a horse-driven wagon coming.

A he kaa keia ke hele mai nei. Ko'u manao ua poe nei keia poe pilikia."

And this is a wagon coming. My conclusion these are the people in trouble."

Hele mai nei a komo, hapai kanaka, hapai kanaka (mai, loahia i ka ma'i)

They soon drove in, lifted a man, lifted a man (sick, overcome with sickness)

ae, hapai kanaka ia maila, a komo iloko o ka hale, hoomoe i kahi moe.

yes, lifted up the man, and entered into the house, and placed him on the bed.

Olelo akula o Mama, "Hoihoi iluna i kahi moe." "Aale iluna o ka papahele."

Mother said, "Put him on the bed." "No, on the floor."

"Iluna ae o kahi moe." Hoihoi aku e hoomoe iaia maleila. Komo maila ko'u kupunakane

"On the bed." He was lifted and placed on the bed. My grandpa entered

a iloko, a olelo ana ia Mama i ka manawa aole i hele mai kela poe.

inside, and he said to Mother at the time when those people had not arrived.

"Ea, e hoomakaukau mua mai oe i kuu aila me kuu wahi puke." Ae 'kula o Mama.

"Say, you prepare first and bring my oil and my book." Mother consented.

"Ae, e hoomakaukau mua aku wau ia mau mea maleila."

"Yes, I shall first prepare these things over there."

A komo maila, a lawe ia 'kula ka mea ma'i iloko a komo maila oia iloko a noho.

They came in, and carried this sick person inside and he went in and sat.

A o maua, aole ae o Mama o maua e hele iloko. "E hele olua iwaho."

As for us, Mother would not let us go in. "You two go outside."

Lakou wale no ko loko (hooponopono). Noho no makou iwaho. Ma ka pule wale no,

They were the only ones inside (setting the stage). We stayed outside. Only by praying,

pule wale no oia apau, a ka pule apau o keia aila (hamo ka aila)

all he did was pray, and after the praying this oil (annointed with oil)

hamo oia i ka aila. Pule oia, a ike ana oe ka olelo pule, ea,

he annointed with oil. He prayed, and you should hear his prayer,

o kanakamakua ke ano ka pule ana. Pule ana kela o ka poe kahiko.

oh how strong and mature was his prayer. That was the typical prayer of the old people.

I keika ka leo pule, ikeika ka leo pule. Ho (piha me ka manaoio)

The prayer was powerful, the prayer was powerful. Ho (full of faith)

piha me ka manaoio. Ke amene no ka pule, a olelo aku no me keia nei:

full of faith. Having said Amen to the prayer, he spoke in this manner:

"E ku ae oe a hele, ku hele (pau ka ma'i) pau ka ma'i. Ku, ku mai oe,

"Stand and walk, stand, walk (illness is over) illness is gone. Stand, you stand,

a hele mai, ku oe a hele." Manao ona paha e haule ana oia.

and come to me, you stand and walk." He thought perhaps he would fall.

"Aka aole oe e haule, ku oe hele, ka'i no oe manei, ka'i hou aku iho,

"But you will not fall, you stand and walk, walk to me, walk again,

ka'i no manei, hele ma'o." A pau 'ela mai ka pilikia, pau 'ela no ka pilikia

walk here, walk over there." And the trouble was over, the trouble was over

(hoi 'ela) Hoi akula, hoi akula keia mea pilikia. A oia ko'u mea ike maka ai

(they returned) They left, they left with this man. And that I witnessed with my own eyes

i ka ike, i ka ike.

the gift, the gift.

CK: Olelo mai o Kim Fah Chong ia'u hele mai lakou i ka Hui. Poalima hele mai

CK: Kim Fah Chong told me they were going to Conference (at Laie). On the Friday

na wahine ma ka lio, a hele mai lakou i Kaneohe a holo maluna o kela uwapo

the women on horseback, and they came to Kaneohe and galloped on that bridge

o Kaneohe, a hopu ia lakou e ka maka'i, a hoopaa ia keia poe wahine i ka hale

of Kaneohe, and they were arrested by the police, and these women were kept

e ka maka'inui o Kaneohe, (oia paha o Pahia?) no ka mea aole kala

by the sheriff of Kaneohe, (was he perhaps Pahia?) because of lack of bail money

(o Pahia no ka maka'inui o Kaneohe o ia manawa) aole hiki lakou ke uku.

(Pahia was the sheriff of Kaneohe at that time) they could not pay.

Noleila, ka la mahape aku hele mai no o Kealakaihonua ma me Kim Fah Chong.

Therefore, the day after came Kealakaihonua and other brethren including Kim Fah Chong.

O Kim Fah Chong ka mea e ha'i ana keia moolelo (ia oe). Hele mai lakou

Kim Fah Chong was telling me this experience (to you). They came

a hui me ka maka'inui, a uku no lakou ka uku hoopa'i, (hoopa'i ia ana)

and confronted the sheriff, and they paid the fines, (the fines)

hoopa'i, a hoomaka keia kanaka o Kealakaihonua e nuku ia keia maka'inui

fines, and this man Kelakaihonua began to chastise the sheriff

(keia maka'i) a olelo mai oia: "Keia hola no, ike oe i kela uwapo,

(this policeman) and he said: "This very hour you will see that bridge

e lawe ia ana ka wai o kela uwapo iloko o ke kai o Kaneohe."

carried by the waters into the bay of Kaneohe."

Aole ua i kela manawa, maloo no. Akaaka maila keia (keia poe) maka'inui

There was no rain at that time, it was dry. The sheriff (these people) laughed

(keia maka'inui) a hele mai lakou ineinei no pili ia Heeia.

(this sheriff) and the group continued until they got to Heeia.

Olelo mai keia elemakule, "E pule kakou." A pule lakou, a noi oia ia ke Akua
The old gentleman said: "We shall pray." So they prayed, and he asked God
e hooko i kana mea i olelo ai keia maka'inui. Pau ana ka pule,
to ratify what he had prophesied before this sheriff. The praying over,
olelo mai o Kim Fah Chong nana 'kula lakou (iuka) iuka o Nuuanu
Kim Fah Chong said they looked (up) up at the Nuuanu gap
(a hele mai nei ka pouli) a ke pii mai nei ka pouli, a hele mai ia Keaupuka
(black clouds were coming) and a big black cloud was approaching, and it came over Keaupuka
haule maleila (haule ka ua). Piha kela muliwai (kela muliwai), a lawe ia
and there dropped (the rain came down). Filled up the stream (that stream) carried
keia uwapo (lawe ia) iloko o ke kai o Kaneohe. Nana oe (mana) nui ka manaoio
this bridge (carried) into the Kaneohe Bay. You see (power) the great faith
o kela kanaka (mana kela kupunakane o'u, nui kona mana o kela kupunakane o'u,
that man had (that grandfather of mine had power, that grandfather of mine had great power,
no ka mea ko'u Mama o Kawelelau-makani oia lakou, ma ka aoao kela o ko'u kupuna-kane)
because they were related to my Mother Kawelelau-makani, on the side of that grandfather of mine)
Poe pule o'o lakou (pule o'o, o'o ka pule ana) ae (aale e like pu me ka pule
They prayed in mighty faith (their prayers had great strength) yes (not like the prayers
o keia manawa) aole o kela ano pule manaoio ole (manaoio ole),
of these times) not like the kind of prayer without faith (without faith),
he wawa wale no ka waha (ae, pololoi). Aohe ola ka ma'i (aohe ola ka ma'i)
only sounds from the mouth (yes, true). The sick is not healed (the sick is not healed)
HK: A kekahi no, ai no oe pu meia, aole oe noonoo wale hana wale no, o oe pu kekahi meia,
HK: Furthermore, you must be with him, you don't rely only on him, but you must be with him,
e hana oe i kau hana ma ka honua nei, o oe, e hana oe, ikaika ai kou leo
you do your part on this earth, you, you do, so your prayers will carry weight
nonoi imua o ke alo o ke Akua. Ina aale oe hooikaika kou naau e hana
before the presence of God. If you don't exert your heart to do

i ka hana o ke Akua ma ka honua nei, pehea e hiki ai, e hele no pau ko leo,

the work of the Lord on this earth, how can you succeed when you are only mouthing,

pau. Malalo no nei no pau, aale komo aku iloko.

ending there. All its strength is spent down here, nothing goes into the heavens.

CK: O ka poe Hawaii mamua, lawelawe no lakou i keia laau kahea?

CK: The old Hawaiians, did they practice this laau kahea? (See note below)

HK: Ae, nana oe ka maikai, ola ka laau kahea. Keia la aihea? (hakihaki ka iwi)

HK: Yes, you note the blessings, laau kahea healed. Today where? (broken bones)

he ola no ka laau kahea. Ma ka laau kahea wale no e mea ai, a pau ka pilikia.

are healed by laau kahea. Only by laau kahea as invoked, and the trouble was over.

(Aole lakou hoomanamana) aole (kahea wale no) kahea wale no

(They were not superstitious) no (they only spoke) only spoke, saying

("Ke pili nei ka laau i ka wahi eha") ae (a ae mai oe) ae ("Ke hoi nei ka iwi i ka iwi")

("The medicine is applied to the injury") yes (and you say Yes) ("The bones are knitting")

ae ("ke a'a koko i ke a'a koko") ae ("ka i'o i ka i'o" a ae mai oe) ae

yes ("the blood vessels are joining") yes ("the tissue is mending" and you say yes)

("ua ola oe" a ae mai oe) ae, pau 'ela no (elima manawa he kulima kela)

("you are healed" and you say yes) yes, that was all (this was repeated five times)

ae, pau 'ela no ka pilikia. Nana oe keia manawa aole loaa. Ua pilikia kakou;

yes, the fracture was healed. You see these times all gone. We are in trouble;

ua nele kakou.

we are deprived.

CK: Olelo mai keia Sister Luka Kinolau ia'u (oia), ua make aku nei kona kane

CK: Sister Luka Kinolau said to me (is that so), her husband having died

keia mau la aku nei, o kona kupunawahine he kauka no oia, he mea lapaau no ka poe ma'i,

these few days ago, her grandmother she was a doctor, a practitioner among the sick,

A i Kohala lakou i noho ai. Ina hanau mai na wahine kii lakou iaia e hele mai

They lived in Kohala. If the women were giving birth they would get her to come

NOTE: A type of faith healing of broken or crushed bones was laau kahea.

e kokua ia lakou. Kana mea wale no e hana ai, e paa wale no oia ke kuli
to help them. All she did was she would simply hold the knees
o ka mea hanau keiki (ka mea hanau keiki) a holo kela eha o ka makuahine
of the one giving birth (the person giving birth) and that pain of the mother
would go on her. She (the doctor) suffered. (Because the pain from the blood clots shifted to her,
maluna ona. Oia ka mea eha. (No ka mea ke kuakoko kela e hoi ai ia ala,
aole oe suffer. Oinei ka mea, a ike aku oe i kana kino) Oia ka mea haalulu.
you did not suffer. She (the doctor) would reflect to you the pain in her body) She would be the one to tremble.
(Ae, oia ka mea maikai; aole hiki, aole loaa. Ua hala ka poe ia manawa,
(Yes, it was a good thing; now can't, now gone. Such people then are gone,
ua pau, aale au maopopo.) Aole loaa ka poe haole i keia ike o ka poe Hawaii
are gone, whom I don't know.) The haoles don't have this knowledge of the Hawaiians
(ae, aole loa, aole lakou ike. Oia ka mea au i olelo ai ina loaa au i kela ike
(yes, not at all, they don't know. That is why I say if I had the knowledge
o ia manawa, all right, but aohe ike i ko'u Papa) No ka mea, a o kela makana
of those times, all right, but my father did not have this knowledge). Because that gift
no keia ohana ame kela ohana. Aole hele laula (aole hele ma'o a manei;
was for this family or that family. Was not general (not bestowed here and there;
ka mea i haawi ia no keia ohana no keia ohana wale no) Olelo maila kekahi Sister
what was given to this family was only for this family) A certain Sister said
ia'u, ka wahine o Brother Bill Sproat, he kahumai kona oihana, a olelo mai oia
to me, the wife of Brother Bill Sproat, who was a professional nurse, she said
kona Mama ina hanau keiki kii aku i ka aunty. Ka aunty he kauka no oia.
if her Mother was to give birth she would get her aunty. The aunty she was a doctor.
Hele mai no oia a pela wale no oia i hana ai. A hanau maila keia makuahine
She would come and she would do that cited above. This mother would give birth
aole eha. Ai ka eha maluna o keia wahine o keia aunty. Nana oe
without pain. The pain was on this woman, this aunty. You see

ka ike o ka poe Hawaii, nui ka ike (oia hoi, nui ka ike; nana oe ka naauao).

the knowledge of the Hawaiians, great knowledge (so it was, great skill, you notice the education).

Na ke Akua no kela makana i ka poe Hawaii (na ke Akua, aole haawi wale ia

From God came that gift to the Hawaiians (from God, not simply given

no na kela ame keia, aole. Ka mea lakou e makemake e haawi)

to that and this (person), no. Just to those whom they wanted to give)

No ke aloha no o ke Akua ia poe lahui Hawaii, haawi o ke Akua i keia mau mea,

Because God loved the Hawaiian race, God gave them these gifts,

keia mau momi, keia mau makana. (A na lakou hoi, a ina hoi lakou

these jewels, these gifts. (Indeed to them, and if they

a haawi aku i ka lakou mamo, you know, haawi aku he mea maikai no kela

gave to their posterity, you know, they were giving something good that

e haawi aku i ka lakou poe mamo. A ine hoole mai na mamo o lakou pau ihola no.

was given to their posterity. And if their posterity rejected, that all ceased.

E lilo no lakou he poe hupo. A ina lakou aapu mai ka hana a loaa no na pomaikai

They would be a stupid people. And if they would accept the work they would receive the blessings

no ka mea he mea maikai kela.) Mamua i kela manawa e ola ana no na poe kahiko

because those were good things) Before in those days when the old people were still alive

o Laie ina ma'i au kahe aku i kela poe Hawaii e hele mai e hoopomaikai ia'u.

in Laie if I were sick I would call those old Hawaiians to come to bless me.

Makemake no wau e lohe i ka pule o ko Hawaii, kela pule o'o (o'o, pololoi),

I wanted to hear the prayers in Hawaiian, those prayers of faith (faith, true),

Maikai no kou uhane, piha (piha) no me ka manaoio (ae) a o ka lohe ana

Your spirit would feel good, full (full) with faith (yes) on hearing

ko lakou pule ana. O ka olelo haole he mama wale no (mama wale no, pololoi oe,

their praying. The haole language is simply light (simply light, you are right,

pololoi oe). Keia manawa ma ka olelo haole wale no no ka mea

you are right). This time only in the haole language because

aole ike ka poe kanaka i ka pule Hawaii (aole ike ka poe i ka pule Hawaii,

the Hawaiians do not know a prayer in Hawaiian (the people do not understand a prayer in Hawaiian,

aole lakou maopopo) Keia, keia olelo Hawaii mehemeala mai na Akua mai

they do not understand). This, this Hawaiian language, it seems, has come from the Gods

HK: Mai ke Akua mai no, no ka mea oiahoi ka mea i olelo iaai na alii mamua.

HK: From God because that was what the kings of former days said.

Poina 'hola au i kainoa o keia alii, a he alii kahiko loa no keia.

I have forgotten the name of this king, and this was a king of very old times.

Lohe wau i keia moolelo mai ko'u makuakane mai, a olelo keia alii,

I heard this story from my father, and this king said,

"A no ka mea e noho aku ana na pua o keia noho ana aku, a hiki mai ana ka manawa

"And because posterity shall live in this futurity, and the time will come

e ike ole lakou i na olelo makua, na olelo o na kupuna, a iho mai na makua,

they will not know the language of the fathers, the language of the ancestors, including the parents,

a ili mai ia lakou, a mahape aku ia aole loaa hou ana,"

and down to them, and after that it shall not be theirs again,"

no ka mea he like me ka hele ana o ka manawa, a napoo, pela ana o ke ano

because like the passing of the time into sun set, thus shall be the nature

o ke au o ka manawa e hiki mai ana. Like pu keia mea a'u i olelo ai,

of the passing of the time that will come. Like this thing I have said,

"Ea mai ana, ea mai ana na mea apau mai ke, mai ke kai mai, mai ke kai mai,

"Shall emerge, shall emerge all things from, from the sea, from the sea,

a ka manawa e ea mai ana na mea apau mai ke kai mai, a na oukou e lawe

and when all these things shall emerge from the sea, you shall take

i na olelo maikai. A ina mai ka mauna mai i lawe ia mai ai,

the good sayings. And if they have come from the mountains,

he mau olelo maikai no he mau olelo pono ole no kekahi. A mai ke kai mai
there are good sayings and there are some undesirable sayings. And from the sea
no ka mea mai aku ka puka ana o ka la a hele ana ka la napoo,
because the sun rises from there and descends to sunset,
ke hele ana ka la napoo. A noleila, keia mau mea e hoomaopopo oukou
descends to sunset. Therefore, these things you remember
maikai ko uka a maikai ole. O kai maikai na manawa apau, no ka mea,
mountainward is good and not good. From the sea it is always good because
maleila e puka mai ka la (maleila ke ola) ke ola ia kakou na lahui kanaka
there the sun rises (there is life) there is life for all us the human race
o ka honua nei. A o ka mauka mai hoi he poeleele. Ke hele a hiki mauka
on the earth. From mauka comes darkness. When you go until you get to the uplands
ua napoo ka la, pouli, maikai kekahi manawa, maikai ole kekahi manawa,
the sun has set, it's dark, good sometimes, not good sometimes,
no ka mea ua pouli 'hola kakou, e loaa ana kakou i na hoailona popilikia
because we are in the darkness, and we see signs of disaster
like pu me kela. Noleila, e hiki kakou ke noonoo i keia mau la
like those. Therefore, we can perceive in these days
a kakou e noho nei, i ke au mamua maikai no na mea apau. Noho oe, hele oe,
we are living in, formerly everything was good. You stayed, you went,
haalele oe i kou ipu ka hale, hamama pu, hele oe holoholo a hoi mai
you left your cup home, doors wide open, you went for a walk and returned
aohe mea aohe poe i komo e lawe aku i na mea pono oloko o ka hale.
no one had been in your home to carry away the valuables in the home.
(Aole laka ka puka) aole laka ka puka. Hele wale no oe, hoi mai ai no
(The door was never locked) the door was not locked. You went freely and came home freely
na mea pau loa iloko o ka hale. Keia manawa e pono oe e laka aku kou puka a paa.
and everything in the house was there. These times you had better lock tight your door.

Iloko no o ka laka e wawahi ia mai ana no. A pehea 'hola ka pono,
Notwithstanding the lock it will be broken. What shall be necessary,
a pehea 'hola ka pono? (Piha na kanaka i na mea hana ino o keia manawa.)
what shall be necessary? (Men these days are full of evil.)
Ua piha loa, piha loa, piha loa me na hana lapuwale o keia manawa.
Full of, full of, full of the mischievous tendencies of these times.
(No ka mea e like no me ke olelo a ka Baibala keia manawa ano like no keia manawa
(Because just as the Bible says these times are somewhat like the
me ka manawa o Noa. He hoailona keia ai no ka la hopena.) No ka mea
times of Noah. These are signs these are the last days.) Because
ko'u manao o ka mea e hoopa'i aku ana ia kakou he ahi ana ka mea e hoopa'i ia kakou.
my belief is the thing that will punish us will be fire the thing that will punish us.
(Aole ka wai o keia manawa, he ahi) he ahi (atomic bomb paha, oia ano)
(Not water this time, but fire) fire (atomic bomb perhaps, such kinds)
a oia ano, oia ano. Aole ko ka wai maoli. Oia ana kakou ka mea e pepehi mai ia kakou.
such kinds, such kinds. Not ordinary water. It will be the thing that will destroy us.
(Na ke kanaka no e pepehi aku ke kanaka, aole na ke Akua.) Ae, aale na ke Akua,
(Man himself will destroy man, not God.) Yes, not God,
na ke kanaka no e pepehi mai ia kakou ma ka honua nei. (Keia kaua
man will destroy us on this earth. (This war
e hiki mai ana me ka atomic bomb na ka poe kanaka no kela) na poe kanaka no kela
that will come employing atomic bombs will be by man) that will be by man
He ahi, hele no olepe ka honua apau a make 'kula keia poe. (Hookahi poka wale no
Fire will envelop the whole earth and these people will die. (Only one bomb
a pau) pau nui ino, nui ino loa ka poe i make (hookahi manawa)
all gone) inordinately many, inordinately many people will die (at one time)
Aole pololei, aole pololei keia manawa. Pepehi kanaka maoli ke ano o ka honua
These times are not right, not right. Murders are wantonly committed on the earth

i keia manawa, pepehi kanaka. (Ke hele nei ko kakou kamalii i ke kula,
these times, murders. (Our children go to school,
a ka mea a'o ia mai nei aole no ka noho maluhia ana, me ke aloha) aole, aole
and the things being taught are not to live in peace, with love) no, no
(make'e no oe, imi no oe kau mea e makemake ai a pela no wau) ae
(you to covet, you seek after the thing you want and so I) yes
(noho no oe iho noho no wau iho) pololoi, pololei. Nana oe keia au,
(you live your way I live mine) correct, correct. You recognize these trends
(nana maka wale no) nana oe keia au, o keia manawa, noho no ka makua nona iho,
(peole only look and never help) you see these trends in these times, the parents
noho no na keiki i no lakou iho. Ina lakou pilikia holo mai i ka makua.
live to themselves
and the children live to themselves. If they are in trouble they run to the
parents.
Nana oe i ka hana o na keiki i keia manawa. A pilikia, holo mai i ka makua,
You see how the children behave these times. When in trouble, they run to the
parents,
a ka makua aole holo aku i ke keiki. A ke keiki ka mea holo mai i na makua.
but the parents do not run after the children. But the children come to the
parents.
Nana oe ka hana hoopilikia mai i ka makua, oiai ua loaa na lala ia lakou
You notice how parents are being burdened, whereas the children have limbs
e hele lakou e imi.
they can use to seek(their interests).